

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WE are ready for the introduction of a new method in the interpretation of the Bible.

The present method was made popular by the famous Cambridge three—LIGHTFOOT, WESTCOTT, and HORT. Before their time the method in use was theological. The Bible was read for the purpose of forming, or supporting, a system of theology. And it was then that the Shakespearian saying had its point—‘The devil can cite Scripture for his purpose.’ It was quite possible to obtain from its pages unanswerable proof of Arminianism, and equally unanswerable proof of Calvinism. At last it was felt that such a method of interpreting Scripture is unreliable, and the door was opened for the Cambridge three.

LIGHTFOOT, WESTCOTT, and HORT introduced the grammatical method of interpretation. They studied the Bible as, in the great public schools, they had been taught to study the classics. They built deliberately upon a criticism of the text. The criticism of the New Testament text had once for all settled the question of verbal inspiration, and had left them free to apply the rules of grammar. And they obtained the meaning of a disputed passage in precisely the same way as they were accustomed to find it in Sophocles or in Cicero.

The three great Cambridge scholars were not entirely alike. LIGHTFOOT was never free from the suspicion, however faint, of ‘apologizing.’ WESTCOTT was accused of a kind of mysticism for which impatient readers preferred the shorter name of ‘mist.’ HORT alone was the grammatical scholar, pure and simple. But they were taken together. Their scholarship was superlative; their personal influence was irresistible; and they gave the grammatical method of interpretation an impetus which has carried it down to this day.

But now it seems to have spent its force. The discovery that the New Testament was not written in any kind of literary Greek, and that its language could not safely be determined or even illustrated from the classics, was an irrecoverable blow. Then came the study of origins. The centre of interest was shifted. It is now felt rather widely that the grammatical method of interpretation must give place to a new method.

The new method will be religious. For we have found out something. The Bible is not concerned about theology, and it is not concerned about grammar, its only concern is religion. The new method will find theology and grammar in the Bible. It will absorb all the gains of both methods of interpretation that have gone before it; and the gains are very great. But it will be a new

method, and it will produce its own far-reaching results.

As the theological method depended upon a knowledge of systematic theology, and as the grammatical method rested upon a thorough understanding of the Greek language, so the religious method will demand an acquaintance with the science of religion. That will be difficult to gain. But it will not be more difficult than the studies which the other methods demanded. And it seems to us that it will be found of deeper interest and mightier influence.

It will capture the interest of a far larger proportion of the readers of the Bible. A far larger proportion of the readers of the Bible will be able to become religious students than ever became theological or grammatical students. For the entrance may be made by means of books that are quite popular and quite pleasant to read, and that nevertheless are quite reliable so far as they go. We might name as an example Professor Gilbert MURRAY'S *Four Stages of Greek Religion* just issued from the Oxford University Press (6s. net).

Professor MURRAY is not at all prejudiced in favour of Christianity. If he has a prejudice it is the other way. At the end of his book he has passed a page of printing which reminds us of GIBBON. It is written with as fine a literary detachment, and it offers as incredible an explanation of the success of early Christianity. But that does not matter. For our purpose it may even be all the better. For now at last what we want, as we approach the religious study of the Bible, is not what the Bible ought to contain or what the Bible ought to be, but where it actually came from and what it actually is.

We have spoken of the Cambridge three. These interpreters did not ignore religion any more than they ignored theology. LIGHTFOOT made some elaborate and impressive comparisons between the

religion of St. Paul and the religion of pagan Greece. But that has not prevented his method from passing. Rather has it hastened the passing of it. For there is no more surprising gain in all the range of the study of religion than this, that the Greek religion which we call classical was only a temporary and limited form of the religion of Greece, and was probably not at all the Greek religion with which St. Paul was acquainted.

'The situation,' says Professor MURRAY, 'has changed.' 'Greek religion is being studied right and left, and has revealed itself as a surprisingly rich and attractive, though somewhat controversial, subject. It used to be a deserted territory; now it is at least a battle-ground. If ever the present differences resolved themselves into a simple fight with shillelaghs between the scholars and the anthropologists, I should without doubt wield my reluctant weapon on the side of the scholars. Scholarship is the rarer, harder, less popular and perhaps the more permanently valuable work, and it certainly stands more in need of defence at the moment. But in the meantime I can hardly understand how the purest of "pure scholars" can fail to feel his knowledge enriched by the savants who have compelled us to dig below the surface of our classical tradition and to realize the imaginative and historical problems which so often lie concealed beneath the smooth security of a verbal "construe."'

Now St. Paul was supposed to be on the side of the 'pure scholar.' On that supposition all Bishop LIGHTFOOT'S work was done. He is now known to have belonged to that class whose religious beliefs are being recovered rather by the spade than the grammar. At any rate that was the class with whom he came in contact as he passed from city to city.

But let us get closer. In the fifteenth chapter of the First Epistle to the Corinthians there is a metaphor from the world of vegetation which is applied to the rising again from the dead. The

metaphor is expressed in the words, 'Thou fool, that which thou sowest is not quickened except it die.' Do we understand that metaphor?

We see, as well perhaps as we shall ever see, what the metaphor stands for. It is used to make vivid the teaching about the resurrection of the body. It is not the identical body laid in the grave that shall return from it. It is a new body. And the metaphor of the corn is used to make the meaning clear. We understand the meaning: do we understand the metaphor?

In the time of St. Paul, and among his neighbours and friends, a belief was current that every spring, at a certain festival, the earth arises afresh from her dead seeds, and the people arise afresh from their dead ancestors. 'The renovation ceremonies,' says Professor MURRAY, 'were accompanied by a casting off of the old year, the old garments, and everything that is polluted by the infection of death. And not only of death; but clearly I think, in spite of the protests of some Hellenists, of guilt or sin also. For the life of the Year-Dæmon, as it seems to be reflected in Tragedy, is generally a story of Pride and Punishment. Each Year arrives, waxes great, commits the sin of Hubris, and then is slain. The death is deserved; but the slaying is a sin: hence comes the next Year as Avenger, or as the Wronged One re-risen: "they all pay retribution for their injustice one to another according to the ordinance of time."'

The meaning is not all evident. One has to read more of the book. But enough is evident for the moment. The religious life was permeated with a sense of dying and rising again—the old dying (through imperfection, perhaps sin), the new rising, and rising out of the old, though (and that is the very point) not identical with it. In the midst of that range of ideas St. Paul lived and worked. To him, and perhaps still more to his readers, the metaphor would carry a force and an authority which it fails to carry to us.

Now let us go to the Old Testament and find an example there. 'When the Ark of Israel was being brought back from the Philistines, the cattle slipped by the threshing-floor of Nachon, and the holy object was in danger of falling. A certain Uzzah, as we all know, sprang forward to save it and was struck dead for his pains.' Thus Professor MURRAY repeats the story. What does it signify?

To the theological interpreter it probably signified a conception of God which would have degraded him to the savage state, if he had not counteracted it by another conception derived from his study of the Gospels. To the grammatical interpreter it was simply a puzzle. Its true meaning is left for the student of religion.

Now it has recently been discovered that there are four stages in the history of religion in Greece. The earliest stage, which has been rescued mostly from the bowels of the earth, is spoken of as a nature-religion. Its chief features were *mana* and *tabu*. That is to say, there was believed to be virtue in certain objects—strength, swiftness, endurance, or the like—and it was particularly desirable to have that virtue or *mana* transferred to the worshipper. The transference was frequently done by eating the object, especially if it were an animal. Other objects were *tabu*, that is, they were to be avoided, not to be touched, often not even to be looked upon. God was especially *tabu*. And here we may ask if perhaps St. John had this thought in his mind when, speaking of God manifest in the flesh, he said so emphatically, 'Whom we have heard, whom we have seen with our eyes, and our hands have handled.' There was no *tabu* with Him.

The worshipper's God was *tabu*, and all that pertained to the God. But when this stage of religion was overlaid with that later stage, the Homeric stage of the gods of Olympus, men became ashamed of the practice of *tabu*. The gods were sensible, practically human beings, and

things did not happen by magic; the gods themselves sent life and death and all things.

The result was not always acceptable. 'To make the elements of a nature-religion human is inevitably to make them vicious. There is no great moral harm in worshipping a thunderstorm, even though the lightning strikes the good and evil quite recklessly. There is no need to pretend that the Lightning is exercising a wise and righteous choice. But when once you worship an imaginary quasi-human being who throws the lightning, you are in a dilemma. Either you have to admit that you are worshipping and flattering a being with no moral sense, because he happens to be dangerous, or else you have to invent reasons for his wrath against the people who happen to be struck. And they are pretty sure to be bad reasons. The god, if personal, becomes capricious and cruel.'

'Now,' says Professor MURRAY, 'if Uzzah was struck dead by the mere holiness of the tabu object, the holiness stored inside it like so much electricity, his death was a misfortune, an interesting accident, and no more. But when it is made into the deliberate act of an anthropomorphic god, who strikes a well-intentioned man dead in explosive rage for a very pardonable mistake, a dangerous element has been introduced into the ethics of that religion. A being who is the moral equal of man must not behave like a charge of dynamite.'

The title which Dr. BOSANQUET has given to the second series of his Gifford Lectures delivered at Edinburgh University is *The Value and Destiny of the Individual* (Macmillan; 10s. net).

What Lord GIFFORD meant by saying that the Gifford lecturers must confine themselves to Natural Theology, Dr. BOSANQUET knows no better than any other man. He is, however, by profession a philosopher. He is not a theologian. In all that he says he is rather careful to

dissociate himself from theology. He sets out to explain the individual, and he finds it necessary to begin with a Maker, as all philosophers and men of science now do. But he has no commandment to justify the ways of God to men. In his own words, 'Our business here is truth, and not a *théodicée*.'

So, when he reaches the difficult subject of pleasure and pain, which he does in his sixth lecture, we are not to expect the usual argument that pain is a necessary evil in a universe that demands discipline. The argument may be just, but Dr. BOSANQUET does not repeat it. He says, it is true, that our troubles and our value have one and the same root. No pain, no perfection. And he quotes both T. E. Brown and Dante approvingly.

He quotes T. E. Brown. The poem is entitled 'Pain':

The man that hath great griefs I pity not;
'Tis something to be great
In any wise, and hint the larger state
Though but in shadow of a shade, God wot!

But tenfold one is he, who feels all pains
Not partial, knowing them
As ripples parted from the gold-beaked stem
Wherewith God's galley onward ever strains.

To him the sorrows are the tension-thrills
Of that serene endeavour,
Which yields to God for ever and for ever
The joy that is more ancient than the hills.

He quotes Dante also. 'We remember,' he says, 'how Dante's souls in purgatory passionately desired the pains which assured them of their place in the eternal love.' And in a footnote he explains: 'They took care not, in the interest of seeing and addressing Dante, to extend any part of their persons beyond the flames.'

But it is not, in Dr. BOSANQUET's judgment,

because pain is necessary to our character that it is here in God's universe. It is because the universe is infinite and the individual finite, and it is inevitable that a finite individual should find himself running up against things in an infinite universe. That obstruction, that contradiction to his desires and endeavours, it is that causes him pain.

If that is so, then sorrow and suffering have nothing to do with sin, and all our fault with Eve goes by the board at once. 'In a self-directing system of life, adapting itself to a universe which is its environment, there must be pain and death.'

And again, if that is so, pleasure and pain are not opposite the one to the other. They spring both of them from the same root and continue to grow on the same stem. They are both inherent in a finite being. They are both necessary to his final state of perfection. And Dr. BOSANQUET is not the man to find fault with us if we choose the primrose path in preference to the strait gate. Yet, on the whole, he thinks the latter way is the safer. He ends his argument by quoting 'an often-cited passage which can hardly be bettered.' It is the epilogue to *Romola*: 'We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as for ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good.'

That we are reconciled to God by the death of His Son we believe. We do not know how we are reconciled. And we are sometimes advised not to try to know. But the advice has not been taken through all the history of Christianity. Perhaps it cannot be taken. That a fact opens the door to a mystery seems to be an invitation to the human mind not to shut the door, but to endeavour to penetrate the mystery.

And the endeavour has not been all in vain. Says Mr. Stewart McDOWALL, the latest writer on the Atonement, 'The thought of nearly two thousand years has made clear and intelligible much that was too difficult for our forefathers.' He adds, moreover, that 'as the years go on, and new discoveries open up new vistas to new generations, the mind of man perceives new wonders in the great Mystery. We are always proving its breadth, length, depth, and height; for, in whatever direction human thought is moving, fresh light comes as the Atonement is examined in connexion with the new knowledge.'

Mr. McDOWALL has written a book on *Evolution and the Need of Atonement* (Cambridge University Press; 3s. net). The particular new light which he has in mind is therefore that which is thrown by the study of evolution. Now that study has led some men to deny the need of Atonement, and even the possibility of it, no room being left for any 'outsider' to enter in.

Mr. McDOWALL has studied the doctrine of Evolution carefully. He does not admit that Evolution has made the Atonement needless. On the contrary it has emphasized its need. It has made an Atonement in some form a necessity. Without an Atonement evolution is arrested just when it has reached its highest and most promising attainment. But he does admit that the doctrine of Evolution leaves no room for an outsider to enter in.

If, therefore, there is any theory of the Atonement, a theory of substitution, for example, which demands the entrance of an outsider, Mr. McDOWALL says to such a theory and to such an outsider, Hands off! And not Mr. McDOWALL only. In the survey which he has offered of theories of the Atonement, when he comes to 'modern days,' he finds that 'the main characteristic on the theological side is the attempt to escape from the Substitution Theory which characterised the thought of the Reformers.'

He does not say that there are no writers in our own day who cling to Substitution as the Reformers held it. Dr. DENNEY still courageously does, for one. What he says is that this is the main characteristic of the theology of our time. And in enumerating the leading writers on the Atonement, from WILBERFORCE to LOFTHOUSE, he does not step aside even to name Dr. DENNEY.

If it is true, then, that human thought is moving aright on the doctrine of the Atonement, our hope is in the direction, not of simple substitution, but of some kind of identification. Such identification may undoubtedly—perhaps we can say, will certainly—involve some form or degree of substitution. But the essential thing, that which makes the reconciliation, so far as we are

being led at present to understand it, will be, not the substitution of one individual for other individuals or for a race, but the acceptance of the race in one who is already identified with it.

This is the position of men like MOBERLY and LOFTHOUSE; and according to Mr. McDOWALL, 'the best approach to understanding the Atonement which man has yet reached is to be found in such works as those of Moberly and Loft-house.' Of LOFTHOUSE he says: 'He utterly denies all forms of the doctrine of substitution. Christ suffered on our behalf. He did not exempt us from suffering, but He took away the sting of death and pain when He made re-union with God possible to us by changing our whole attitude towards sin.'

Apollinaris of Laodicea.

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I.

To every thoughtful Christian man, for whom his religious experience has any real significance, the fact of Christ, the meaning of Christ, is a question of permanent and fundamental importance. At the present time it has a peculiar degree of interest. Our own age is very much devoted to the investigation of origins. We cannot now be satisfied with the consideration of a person or a thing. We must go behind them to the sources from which they spring. Christianity has been approached and scrutinized in this way. Some searchers seem to have found it hard to decide whether Christ or St. Paul was really the founder of the Faith. Some have reached the sapient conclusion that there was no such person as Jesus Christ. More reasonable inquirers have agreed to find in Jesus Christ the author of our Faith, and are devoting themselves to a close, critical, sometimes reverent, consideration of His personality as revealed in the pages of the New Testament. The question, 'What think ye of Christ?' is a perpetual challenge

to our intellect and to our faith. It is for us no mere speculative problem of abstract interest. It is the question of questions, the mystery of mysteries.

It is perhaps well, as we concentrate our attention for a few moments on the problem of Christ, to remind ourselves of two things. In the first place, we should recollect how vast it is and how manifold are the issues of it. There are, of course, the two familiar divisions, the Person of Christ and the Work of Christ. And it is well known that while the more speculative and metaphysical East has always been attracted to consideration of the mystery of Christ's Person, the more active and practical West has been more interested in His work for mankind. At the very same time that the Fathers of the Eastern Church were straining all their intellectual powers to express the mode in which the divine and the human co-exist in our Lord,—in other words, how God can exist in the likeness of men,—the Western Church,

in the strife between Augustine and Pelagius, was occupied with the question how Man is to be restored to the likeness of God. Each of the great divisions of the Church had enough to occupy it in discussing one particular aspect of the manifold problem.

The other thing to remember is that the interpretation of Christ to which any individual or school of thinkers may give expression is largely coloured by the character, temper, and training of the interpreters themselves. We see this in the fact just mentioned, that the more practical West preferred to consider Christ's work, whereas the more speculative East preferred to meditate on His Person. But if we confine our view for a moment to Eastern Christendom, we see the truth strikingly illustrated by the contrast between the Schools of Alexandria and of Antioch.

The School of Alexandria was devout and mystical. Its teachers were chiefly interested in the doctrine of the Logos. The pre-existence of the Logos may be said to be the central point in their theology. 'They fixed their attention almost entirely on the divine element in the Person of Christ, and so asserted in the strongest terms, the unity of the divine and the human in Him. While confessing the duality, they emphasized the unity.'¹ The *mode* of union was regarded as an incomprehensible mystery.

The spirit of Antioch, on the other hand, was critical and historical. The chief interest of its teachers was in anthropology, and they bent all their efforts to emphasizing the human element in our Lord. They preferred to form their idea of Christ from the simple narratives of the Gospel, interpreted in a strictly literal and matter-of-fact way. The critical, literal exegesis of Antioch presented a sharp contrast with the allegorizing methods of Alexandria. To the Antiochenes the completeness of our Lord's human nature was certain; it was so certain that many of them were prepared to say that it had the completeness of a distinct and separate personality. The general tendency of Antioch was to 'confess the unity but emphasize the duality.'²

It is worth remembering that the contrasted types of mind presented by Alexandria and Antioch have persisted throughout the centuries, and are

in fullest evidence to-day. There are those whose chief joy it is to brood over the mystery of the Incarnate Logos as it is set forth in the Johannine writings; to trace their Lord, with reverent persistence, far back into the æons of a measureless eternity; to whom the written word, and the events of the Incarnate life which it portrays, are simply the earthly vehicle of eternal issues and eternal verities. And there are others who find a greater joy in dwelling upon the earthly life, the loving words, the gracious deeds of Jesus the prophet of Nazareth; to whom the great High Priest, 'tempted like as we are,' 'touched with the feeling of our infirmities,' 'able to succour them that are tempted,' made 'perfect through sufferings,'³ is the most precious object of worship and of love.

In view, then, of the fact that many thinking men of our own age are profoundly interested in the problem presented by Christ's Person; in view, too, of the fact that the present development of the science of psychology cannot fail to include a consideration of our Lord within the scope of its activities, it may be both useful and interesting to retrace our steps to the beginning and recall the circumstances under which the Church was first brought face to face with the Christological problem, and was forced to define in the best way possible the view she wished her children to accept and to maintain.

The two names which stand forth with especial prominence in this matter are those of the Bishop Apollinaris and the Patriarch Nestorius. A consideration of the Christology of Apollinaris will furnish us with ample matter for reflexion in the present essay.

Let us, in the first place, recall, as far as the available materials permit us to do so, the picture of the man himself. We are sometimes inclined, I think, when we are studying the first five centuries of Church History, to regard the theologians with whom some particular development of dogmatic theology is associated as so many incarnate systems and their names as convenient labels, to the exclusion of their personal history with all its human interest.

Apollinaris was Bishop of Laodicea in the latter half of the fourth century. His literary activity lies mainly between the years 350 and 390 A.D. He was a son of the Christian schoolmaster, also

¹ Bethune-Baker, *An Introduction to the Early History of Christian Doctrine*, p. 255.

² *Op. cit.* p. 255.

³ He 4¹⁴. 13 2¹⁰.

named Apollinaris, who undertook the composition of Christian works, in the style and manner of the older classics, in order that Christian students should not be unduly penalized by the educational edicts of the Emperor Julian, who had precluded them from reading the ancient literature of Greece and Rome. In this work the younger Apollinaris aided his father. He was, however, not merely a brilliant scholar, conversant with the thought of Pythagoras, Plato, and Aristotle, but he was a theologian of outstanding eminence and ability. He was, throughout the earlier part of his life, on terms of the warmest friendship with Athanasius and Basil. Philostorgius says, indeed, that Athanasius seemed a child alongside of Apollinaris, Basil, and Gregory of Nazianzen. Throughout the Arian controversy Apollinaris employed every resource of his learning and ability in the defence of the Nicene Faith. He was held in the highest regard both for his piety and his orthodoxy. He was respected both for the width of his culture and the power of his intellect. Some have not hesitated to term him the most important theologian of his age. He has, at any rate, this distinction. He was 'the turning point at which the Church ceased to devote that exclusive attention to the doctrine of the Trinity which it had for a considerable time devoted, and began those Christological investigations which engaged its powers unremittedly, especially in the East, during centuries to come.'¹ As Loofs points out, the matter was raised by Apollinaris in a manner so exhaustive and so comprehensive, that the whole discussion, lasting for some 300 years, till 680 A.D., hardly produced any points of view which had not already been suggested.² And the terms, in which the points at issue find expression, are for the most part to be found in his writings.

It would take too long to tell in detail the story of the attempted rediscovery of many of the writings of Apollinaris. The process began at a very early period. The unknown author of the little tractate *Adversus Fraudes Apollinaristarum*, published possibly about 500 A.D., undertook to prove that an exposition of the Faith, ascribed to Gregory Thaumaturgus, some letters ascribed to Julius of Rome,

and a creed on the Incarnation, usually taken as Athanasian, were all in reality the work of Apollinaris. In the opinion of those qualified to judge, the author of this early essay in criticism has made out a strong case. But the process of rediscovery did not end with him. A modern scholar, Von Dräseke, has cast his net more widely with still more comprehensive results. He has tried to show reason for maintaining that a work on the Trinity attributed to Justin Martyr, Three Dialogues on the Holy Trinity assigned to Athanasius, the last two books of the Treatise against Eunomius published as the work of Basil, and five letters included in the correspondence of Basil, are also the work of Apollinaris.

How, it may be asked, was such a wholesale process of publishing one man's work under other people's names ever conceivable? The suggested answer is that it was the work of ardent disciples of Apollinaris, who wished to secure the widest currency for the doctrines of their master, and hoped, by issuing them as works bearing the names of teachers acceptable to the orthodox, to secure for them a popularity greater than would have been known to be the works of a heresiarch.

It should, however, carefully be borne in mind that these processes of attempted 'rediscovery,' depending so largely on the 'internal evidence' of subject matter, are highly precarious and require prolonged scrutiny before final acceptance. In this particular instance it is not without significance that in the most recent collection of the works of Apollinaris made by Lietzmann, all these rediscovered additions of Von Dräseke are again excluded.

To whatever conclusion in this matter research may ultimately lead, one consideration should always be present to our minds, namely, the necessity of doing justice to the teaching of Apollinaris as distinguished from the speculations of his followers. In sundry important instances they went beyond his teaching, and their unauthorized additions may prove to have been fathered upon him. It may possibly be true that just as in the case of Nestorius, who, as it would now seem, was not, in the understood sense of the term, a 'Nestorian,' so in certain important particulars Apollinaris was not an 'Apollinarian.'

¹ Dörner, *Doctrine of the Person of Christ*, Div. i. vol. ii. p. 352.

² *Dogmengeschichte*, p. 266.

The Great Text Commentary.

I COR. X. 13.

There hath no temptation taken you but such as man can bear.

1. THE words of this verse form the climax of a long and memorable digression of which the leading thought is distrust of self, trust in God—distrust of self as a cause of watchfulness, trust in God as a ground of hope. Like most of St. Paul's words, real and burning words as they always are, they acquire a yet intenser significance from the sequence of thought with which they are connected. He has been speaking of his position as an Apostle, and claiming his right to be supported by his evangelizing work. But he reminds his Corinthian converts that he had deliberately waived that right. He had followed that rarer and nobler course which is so hard to learn, and which he urges so often on all Christians, of calmly and habitually being content, if need be, with less than is their due. And therefore, instead of accepting the maintenance to which he was so clearly entitled from the hands of his converts, he had laboured with his own hands to meet the modest wants of a disciplined and simple life. Yet he did not boast of this great self-denial; he had done it, not for glory or for gratitude, but for God. What he had done he could not help doing. The sacred hunger for souls had absorbed his energies; the burning impulse of love had swayed his soul; his labour had been its own reward, because it had been done for the Gospel's sake, that he and they might alike be partakers of its benefits.

And there for a moment he pauses. The thought arrests his attention. The word 'Gospel'—the thought of sharing with them its awful privileges—arrests him; he is suddenly startled at the grandeur of his own mission, and stops to warn them that even he, their teacher, even he called to be an Apostle, even he with all his perils and labours and sacrifices, needed, no less than they did, unsparing, constant, anxious self-discipline, lest he should become a castaway. He reminds them that the mortification, the conflict, the self-mastery which were necessary for him who would wear heaven's wreath of amaranth, were far more intense and continuous than the severe

training which the young athletes of their city must undergo before they could win those coveted and fading garlands of Isthmian pine. He reminds them too of the awful lesson involved in the history of their fathers. They, by glorious privilege, had been guided by the fiery pillar, had been baptized in the parted sea, had quenched their thirst from the cloven rock—yet all had been in vain. In spite of all, their hearts had lusted after evil things. Some had committed fornication and fallen in one day to the number of three and twenty thousand; some had tempted the Lord and been destroyed of serpents; some had murmured and been destroyed of the destroyer. Oh let them beware, for all this dark and splendid history was written for their example. It was no dim revelation of God's will, no uncertain utterance of His voice. And its lesson was, 'Let him that thinketh he standeth take heed lest he fall.'

But then, at once, after those stern and solemn messages, the heart of the great Apostle breaks with tears. He yearns to comfort his children. 'Why *should* they—why *need* they fall?' The thought flashes across his mind too rapidly for utterance, and, leaving it unexpressed, he continues, 'There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.'

2. 'There hath no temptation taken you but such as man can bear.' Some commentators would understand the Apostle to mean, 'Your previous temptations have not hitherto exceeded your strength.' Others prefer to take the meaning, 'Up till now you have not been very greatly tempted' (Edwards: 'It has not yet gone' the length of blood, of persecution; He 12⁴). The A.V. reads 'such as is common to man' where the R.V. gives 'such as man can bear.' The word so translated means in the original simply 'human.' As we speak of human nature, human life, so the Apostle tells the Corinthians, 'There hath no temptation taken you but such as is human.' Suppose the Corinthians, impatient of the Apostle's exactions, should in their ill-humour express themselves thus: 'We should require to

be angels to live as he demands!' 'No,' Paul would answer; 'I do not ask of you superhuman sacrifices in the name of your Christian profession. Your faith has not put you into a situation which a weak man cannot bear; but God is faithful, and He measures the temptation according to the amount of strength.'

Taking the first part of the verse, then, by itself, we may view temptation in the following aspects:—

- I. Temptation that is to be avoided.
- II. Temptation that is inevitable.
- III. Temptation that is necessary.
- IV. Temptation that is to be conquered.

I.

TEMPTATION THAT IS TO BE AVOIDED.

1. St. Paul warned the Corinthian Christians not to calculate too much upon their strength or safety. According to his teaching, we have no right to rush unnecessarily into circumstances which increase the temptations of life. If in the performance of our duty, if in deliberately obeying Jesus Christ, we come into contact with temptation, be it so. He whom we obey will sustain us. But if, merely for the sake of pleasure or the satisfaction of our own will, to say nothing of passion, we come into contact with temptation, we have no right to expect in such circumstances the aid of Christ. His sustaining grace is promised us only in the path of duty, in the way of His commandments. 'Wherefore let him that thinketh he standeth take heed lest he fall.'

¶ A ship was one day sailing through the Straits of Magellan, away to the south of South America. The passage through the Straits is very dangerous, because there are so many rocks, and if a storm comes or darkness falls, a ship may be wrecked. Just as the ship was entering, it was hailed by another, which signalled, 'Will . . . you . . . let . . . us . . . keep . . . you . . . company . . . going . . . through . . . the . . . Straits?' But the captain of the first ship was surly, and replied, 'If . . . you . . . do . . . not . . . know . . . the . . . way . . . out . . . you . . . have . . . no . . . business . . . to . . . go . . . in.'¹

¶ A converted drunkard was returning from his work on a Saturday afternoon, and had to pass seventeen public-houses. At each the craving for drink came back; after passing several he was at last yielding and turning into one. At the threshold he seemed to see the form of the lady who had

been the means of leading him to his Saviour, and he seemed to hear her voice saying, 'If you go in it will be over my heart.' He turned, and, to the surprise of the passers-by, ran as fast as he could to his own home. From three o'clock till midnight he was on his knees, wrestling with the temptation, until the assurance of victory came; and he never felt the craving again. When he told the tale, he had been for many years a respected member of a Christian Church.²

2. 'Lead us not into temptation,' our Lord taught us to pray. That petition in the prayer which our Lord taught His disciples to pray is prompted by a recognition of human frailty and weakness. Our Lord knew how easy it was for the strongest to fall; how Peter the rock may become a blasphemer; how an enthusiast like John Mark may turn coward; how a zealous and hearty worker like Demas may succumb to the world's seduction. And, realizing the terrible power of temptation and the weakness of the human heart, He taught His disciples of every age to pray, and to pray it every day of their lives, this prayer—'Lead us not into temptation.' The truly brave man is not the man who laughs at temptation, but the man who is brave enough to recognize his own weakness and be afraid of it. The truly wise man is not the man who is always trying to see how near he can come to the edge of a precipice without falling over, but the man who keeps as far away from the edge as he can. And, in exactly the same way, the truly brave man is the man who fears temptation and gives it a wide berth.

¶ We want above everything else a baptism of 'godly fear.' We want courage enough to be able to say, when invited to do this or that, 'I cannot—I am afraid.' Mr. Fearing, in John Bunyan's allegory, reached the Celestial City in safety; but the last view we have of Presumption is in that valley but a little beyond Interpreter's House, where he lies fast asleep and with fetters on his heels.³

3. There is a danger of trifling with sin, and of letting our thoughts play round it till it comes to lose its guilty character. There is a danger, also, of failing in heart when the struggle is long, and of reconciling ourselves to defeat as something inevitable. Too often this springs from a secret love of what we pretend to avoid, or from being but half resolved to surmount the obstacle that stands in our way. We do not venture to taste the forbidden fruit, but we are very unwilling to forgo the possibility of its enjoyment, or the pleasure of keeping it within our reach. Few Christians indeed have intended to transgress, compared with the number

¹ W. V. Robinson.

² Alfred E. Garvie.

³ J. D. Jones.

of those who meant only to tread upon dangerous ground. But it is perilous to try how closely we can come to the line that separates us from actual transgression without stepping to the other side. Rather let us turn our eyes in the opposite direction, and see how far we can put ourselves from the region of danger. For if no temptation that emerges in the pathway of duty is to be fearfully shrunk from, lest duty itself be sacrificed in consequence, yet there are, so to speak, standing temptations which are to be carefully shunned, as one would flee from a fever-haunted swamp or a plague-stricken city.

¶ I believe there have been men who have ridden a long way to avoid a rencontre, and then galloped hastily back lest they should miss it. It is the favourite stratagem of our passions to sham a retreat, and to turn sharp round upon us at the moment we have made up our minds that the day is our own.¹

II.

TEMPTATION THAT IS INEVITABLE.

1. Temptation is the normal condition of mankind; it reaches men in palaces, it reaches men in cottages, it reaches the educated in one form and the untaught in another, it reaches men who are in the stern excitements of the world, and it reaches men in solitude. And so Christ Himself when He came to share the common condition of human life was sharply and severely tempted to sin. We have, then, to take it for granted that this is one of the elements inseparable from our condition in this present life. We must not resent the presence of temptation; we should not be surprised that we are met continually with strong inducements to turn aside from the Diviner forms of life and positively to transgress God's commandments. We must not be at all astonished, we must not be at all inclined to complain if we find real difficulties in the way of doing right. Let us start with accepting this, let us remember that we are never likely to escape from it.

¶ To avoid an occasion for our virtues is a worse degree of failure than to push forward pluckily and make a fall. It is lawful to pray God that we be not led into temptation; but not lawful to skulk from those that come to us.²

¶ Ugly and deformed people have great need of unusual virtues, because they are likely to be extremely uncomfortable without them; but the theory that unusual virtues spring by a direct consequence out of personal disadvantages,

as animals get thicker wool in severe climates, is perhaps a little overstrained. The temptations of beauty are much dwelt upon, but I fancy they only bear the same relation to those of ugliness as the temptation to excess at a feast, where the delights are varied for eye and ear as well as palate, bears to the temptations that assail the desperation of hunger. Does not the Hunger-Tower stand as the type of the utmost trial to what is human in us?³

¶ In 1630 the plague swept away one-half of the Vaudois population, including fifteen of their seventeen pastors. The places of these were supplied from Geneva and Dauphiny, and the whole Vaudois people learned French in order to follow their services. More than once their number fell, by unremitting persecution, from the normal standard of twenty-five thousand to about four thousand. In 1686 the Duke of Savoy ordered the three thousand that remained to give up their faith or leave the country. Refusing, they fought the French and Piedmontese armies till only eighty of their fighting men remained alive or uncaptured, when they gave up, and were sent in a body to Switzerland. But in 1689, encouraged by William of Orange and led by one of their pastor-captains, between eight hundred and nine hundred of them returned to conquer their old homes again. They fought their way to Bobi, reduced to four hundred men in the first half-year, and met every force sent against them; until at last the Duke of Savoy, giving up his alliance with that abomination of desolation, Louis XIV., restored them to comparative freedom—since which time they have increased and multiplied in their barren Alpine valleys to this day. What are our woes and sufferance compared with these? Does not the recital of such a fight so obstinately waged against such odds fill us with resolution against our petty powers of darkness,—machine politicians, spoilsmen, and the rest? Life is worth living, no matter what it bring, if only such combats may be carried to successful terminations and one's heel set on the tyrant's throat.⁴

2. Because temptation is 'common to man,' it is not therefore to be taken lightly. It may be a very bad thing, a very whisper of the Evil One, to tell one who is troubled about himself, about his own moral failures, that nearly everybody is in the same position, that nobody is really good, that we are only human, meaning that we are less than human, that therefore we are not to expect very much of ourselves. There is no more insidious snare, nor one which more often succeeds with us, than the suggestion when, for some reason, we are profoundly disappointed in ourselves, and disheartened and angry with ourselves—the suggestion that we are making a mountain of a molehill, that everybody beneath the surface is alike—alike in having such feelings and alike in being unfaithful to them. When St. Paul said, 'There hath no temptation taken you but such as is common to

¹ R. L. Stevenson, *Virginibus Puerisque*.

² George Eliot, *Adam Bede*.

³ George Eliot, *The Mill on the Floss*.

⁴ W. James, *The Will to Believe*, 48.

man,' he did *not* mean that it is quite hopeless for any of us to rise above it, that we never can be anything but a poor set from the moral point of view. He did *not* mean that because temptation is universal, therefore we should submit to it, and *take no course but our sinning*; that because it is universal, therefore it is not serious. He meant the very contradiction of all that.

* A man is always exposed to temptation, whether he be a Christian or not. There is no room in religion on earth for the featureless dulness of an untempted life. This is just to say that in the life of grace a man is always free. On the other hand, no man has a monopoly of specially urgent temptations. Every man's special temptation has such an insistent onset, and presses itself upon him with so forceful an impetus, that he feels as if he had been selected for singularly grievous assault, and he is ready to complain and cry out and half to yield. But there hath really no temptation taken him but such as is *common to man*. He is not alone. Around him are the hosts of the tempted in all stages of victory, delusion, and defeat; and the truth probably is that the pressure of the moral atmosphere is as nearly constant among them all as the pressure of the physical atmosphere.¹

3. It is some comfort to know that temptation is 'common to man.' It keeps us from despair; it may keep us from that self-contempt which Shelley speaks of as 'bitterer to drink than blood.' The chief burden of temptation, perhaps, is its loneliness, the sense of isolation that it gives. The effect of such an impression is to drive the soul in upon itself at the very time when it is most essential that it should be drawn out of itself; it makes us brood in secrecy and self-contempt; it prevents our confiding in any one lest we be misunderstood and call down nothing but a reprimand upon ourselves; and so we take pains to conceal our own private torment, and carry our burden about in silence and solitude. There is a way of escape from that intolerable sense of loneliness, and it comes to us with the discovery that ours is no singular trial, no unique distress, no temptation that cuts us off from our fellows, but rather one which unites us with them, giving us a sense of comradeship in the stern conflict. 'There hath no temptation taken you but such as is common to man;' its very commonness is a relief; the very fact that it is *common* keeps us at escape from the sense of isolation, and is itself a source of weakness, and renders us liable to more insidious assault.

¹ G. A. Johnston Ross in *Truth and Life*, 171.

* *There are men and women all around us who are bound to meet the same temptations that we are meeting. Will it help them, or not, to know that we have met them and conquered them? Will it help us, or not, to know that we are struggling with temptations which they are also struggling with, but for them?*²

Still I am your army's leader

That was fought in the world to-day,
Where thousands went down like heroes
To death in the pitiless day?

You may know some one of the wounded
And some of the fallen when
I tell you this wonderful battle
Was fought in the hearts of men.

Not with the sounding of trumpets
Nor clashing of sabres drawn,
But silent as twilight in autumn,
All day the fight went on.

And over against temptation
A mother's prayers were cast
That had come by silent marches
From the lullaby land of the past.

And over the heart of man
That night a golden glow
Shining like stars in the darkness
The children of sorrow saw.

And memories old and young
Came up through the dust of years,
And hopes that were glad and golden
Were met by a host of fears.

And the hearts grew worn and weary,
And said, 'Oh, can it be
That I am worth a struggle
You are making to-day for me?'

For the heart itself was the trophy
And prize of this wavering fight;
And tell me, O gentle reader,
Who camps on the field to-night?

1881

TEMPTATION THAT IS NECESSARY.

To 'tempt' means to try, and temptation is a trial. All sorts of machines with which it is proposed to accomplish important work are tried or tested by those who make them. Nature does the same to plants and animals, the wildest often perishing in the trial. The finest and strongest surviving. There is, however, an important difference between the testing of a machine such as a cannon, a steam-engine, or the like, and the trial of that which has life. If a gun is tested by firing a

² Phillips Brooks.

heavy charge fired from it, though it may bear the strain triumphantly, it is nevertheless a little less strong than it was before it endured the test. In other words, the testing or trying of a machine is not intended to strengthen it, but only to try it. On the other hand, a tree standing exposed to the winds of heaven, if it is not blown down by them, is made stronger instead of weaker by having to resist their violence. So, too, a certain amount of exposure to hardship, to temptations, to trials, and enables them to endure more calm, or least, or fatigue, than they could have endured if they had lived a life of ease and luxury. So with the soul of man; it must be tried.

1. By speaking of 'such temptation as is common to man,' St. Paul tells us that temptation is God's appointed discipline. Though we may not court temptation, yet it is God's will that we should be subject to it, that we should learn to bear it, to resist it, to escape from it uninjured. For only so can our principles be tested, the sincerity of our faith proved, only thus can we know whether it will enable us to 'overcome the world.' We must not therefore complain if we are assailed by temptation, any more than a soldier must complain if he is sent into danger.

2. Temptation—what is its simple intention? It is intended as a call to the soul when in danger of yielding to inferior impulses which for the moment are strong, to listen to the voice of God, though for the moment God takes no measure to enforce His authority. The choice lies before us—whether we will fall in with the custom of men or stand fast by the Divine law; and we are free to make our own choice whether we will yield to the baser instincts of our nature or whether we will be loyal to those purposes which have been formed within ourselves when we have been haunted by an ideal perfection and have seen the face of God. This is the virtue, this is the characteristic which, to be disciplined here, and when that discipline is complete, God will receive us home.

There's a strife we all must wage,
From life's entrance to its close;
Meet the bold who dare engage,
Woe for him who seeks repose.

Honoured they who firmly stand
While the conflict presses round,
Right's high banner in their hand,
In its service faithful found.

What our feet? Each thought impure;
Passions fierce that tear the soul;
Every ill that we can cure;
Every crime we can control;—

Every suffering which our hand
Can with working care assuage;
Every evil of our land;
Every error of our age.¹

3. There is another reason why temptation is necessary. In his letter to the Ephesians (3³⁻¹⁰) the Apostle says God is bringing to light 'what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.' That is a conception that should fill us with courage—the principalities and the powers are watching with intense interest the conflict that is going on in that home, on board that vessel, in that house of business, on that Exchange—the struggle between the forces of evil and the forces of good. This world is the theatre, the arena where 'the principalities and powers' are learning something every day which they cannot learn in the upper world. Lessons which they could never learn among their peers they are learning through our lives, and from our hours of temptation. 'The manifold wisdom of God' is shown in the Church of God, and we should remember in our hours of temptation that the spirits of immortality are brooding over us, that they will rejoice in our strength and fidelity, and be disappointed in our sinful yielding to that which is base and evil.

Was the trial sore?

Temptation sharp? Thank God a second time!

Why comes Temptation but for man to meet and master
And make crouch beneath his feet,
And so be pedestalled in triumph?²

IV.

TEMPTATION THAT IS TO BE CONQUERED.

'There hath no temptation taken you but such as man can bear.' This does not imply that we shall always overcome whenever we are tempted, but it does imply that we always may. 'It is one thing to be tempted, it is another thing to fall.' That the devil rings my bell, that he knocks at my door, that he whispers insidious enticements

¹ S. G. Bulfinch.

² Browning.

through the keyhole, all counts for nothing; everything depends on whether I lift the latch and let him in.

1. Every temptation *can* be overcome. We must make that belief our very own if we are to emerge victorious out of our conflicts with temptation. To those who are down, who are dead beat, who are almost tempted to give up, we must say again and again, every temptation—without any exception—every temptation is to be overcome.

¶ Henry Drummond tells, in one of his books, a story about the Duke of Wellington in the Peninsular campaign. He was trying to get his troops into a place of safety, and between him and their safety ran a deep and rapid river. Neither bridge nor ford could be seen, and it was a hostile country; he sent his men up and down the side of the river to hunt for a bridge or a ford, and they found none. So the Duke himself went to the top of a hill and looked through his telescope, and far away down the riverside he saw a town, and on the other side of the river he saw a straggling village, and he said, 'Now, between that town and that village there must be a bridge or a ford.' So when night came, he sent his soldiers in the silence and darkness to see, and they brought back the report: 'Yes, there is a ford.' He passed his army over that ford that night, and next morning they were all in the land of safety. The danger besetting us may be manifold and formidable, but remember this—*there is always a ford!*¹

¶ The firm resistance of temptation to every form and degree of injustice and unfairness in the practical affairs of life is after all a greater thing than the clearest apprehension of a great truth or the completest victory over a haunting doubt.²

2. If we cast our eyes back over the centuries, have we not ample evidence that every temptation can be overcome? Is it possible to live a holy life amid unclean surroundings? Yes, it is. For we read of some even in wicked Sardis who did not defile their garments; and we read of saints even in Cæsar's vile and unspeakable household. Even amid the rank corruption and unbridled profligacy of Charles II.'s court, Mary Godolphin grew up like a pure white flower. Is it possible to stand one's ground as a Christian in face of adverse circumstances? Yes, it is. For we read of one Antipas, who was Christ's faithful witness even in Pergamum where Satan's seat was, and we read of the noble army of martyrs—Polycarp, Ignatius, Blandina, Felicitas, Ponticus, and others who 'braved the tyrant's brandished steel, the lion's gory mane,' but who held fast their confession; and of others who

had trials of mockings and scourgings; yea, moreover, of bonds and imprisonment (of whom the world was not worthy), but who never denied the Name.

3. This is St. Paul's encouragement to us. We need not fall. Our temptations are well within the scope of our power to struggle with. When a ship is going down in the angry sea, is it any comfort to the drowning, struggling mariner to think that all his comrades also—all whom he has honoured, all whom he has loved—are buffeting hopelessly with those overwhelming waves? But how if we could tell him that though *some* may perish, all might escape? How if we pointed him to the life-buoy floating near him on the billows,—to the life-boat straining towards him through the storm?

¶ If we would kindle a soldier into daring, would we point out to him his spiritless, defeated comrades,—the victorious, insulting foe? Would some French general—a Chanzy or a Bourbaki—cheer on the despairing armies of France in the hour of battle by telling them of the retreat from Moscow or the rout at Waterloo? Would he not rather fire their memories with the heroisms of Valmy and of Marengo, with the glories of Jena and of Austerlitz? Would he not tell them how, exhausted by drought and weariness, their glorious fathers had shattered the magnificent chivalry of the Mamelukes at the Pyramids, and how, ragged and shoeless, yet irresistible, they had swept through the storm of fire to hurl the German artillery from the Bridge of Lodi? Even so, in a world of sin and sorrow, in a moral world which has its own disgraces and defeats, St. Paul would point us not to those sad pale multitudes of wasted and ruined lives—not to the retributive diseases of desecrated bodies, or the gnawing Nemesis of guilty souls—not to the chain of the felon, or the cell of the lunatic, or the grave of the suicide—ah no! these with an infinite pity, these with a faith that transcends and tramples on the petty Pharisaisms of dogma, these, sorrowing but not scorning, compassionating but not condemning, we leave with infinite tenderness in the tender hands of God,—but no! he points us to the glorious company of the high and noble, of the pure and holy; to the white-robed, palm-bearing procession of happy human souls; to those who have fought and conquered, to those who have wrestled and overcome!³

4. How, then, shall we meet temptation? Successful resistance of temptation seems to consist of three fairly distinct movements of the mind.

(1) *The Method of Flight*.—The first step in successful resistance is obviously, and always, of the nature of a recoil. The mind starts back from the evil suggestion at least so far as to plant itself more firmly down in the attitude of resistance. I say the *mind* does, for of course the movement begins there. But the honesty of the whole warfare

¹ J. D. Jones.

² *The Life of R. W. Dale of Birmingham*, 143.

³ F. W. Farrar.

is involved in the degree of sincerity with which the recoil is, if I may so say, carried out by the whole man. When it is genuine it means the resolute standing back from the occasion of sin, and, as far as possible, from the thought of it. There is an obligation upon the tempted man to ignore the occasion of sin, to reckon himself indeed *dead* unto sin. He must not dwell upon it in thought, or talk much of it. All forms of morbid experience, physical and moral, run to garrulousness. Some of us have been nearly lost because we talk so much about sin—talk not only to others, but to ourselves. But we are to be dead unto sin. *Now the dead do not talk.* Oh, there are Christians enough who babble of their weaknesses, and their struggles, and the fierceness of their temptations! Let us be honest men, and be silent: resolutely endeavouring to exclude what allures to evil even from our thoughts.

(2) *The Method of Recollection of God.*—The second step in resistance is obviously the reaching for and grasping one's weapon. First the mind recoils, next the mind recalls. Opposite the alluring suggestion it places the steady word from the mind of God. 'Shall I say, Father, save me from this hour?' said our tempted Lord. But His recoiling mind recalls, 'For this cause came I unto this hour.' Now, what shall *we* recall? For us all the mind of God is gathered up in Christ; the full glory of that mind shines in the face of Christ. In a moment we may recall the loving-kindness, holy purity, strong sympathy, and present grace of the Supreme. For the Christian man, for the man who believes in the

ubiquitous, ready presence of 'grace from God our Father and the Lord Jesus Christ,' the claim of goodness is instantaneously recalled, the help of Divine strength instantaneously summoned, by one single gesture of the spirit.

(3) *The Method of Preoccupation.*—But now this positing over against the temptation of the counterclaim of goodness must be a genuine act. Beginning in the mind, it must go out into the life. And carried out into the life, following God's thoughts thither—they never stay in the realm of ideas, but are all deeds and programmes—this recollection of God becomes preoccupation with His interests. To follow after God's thought, to pursue it through the mazes of human interests and enterprises, to be absorbed in the desire for its realization, to chase it for a clearer sight of it, to work for its translation into redeemed lives of men and redeemed nature—that is the last part of successful resistance of temptation. It is the hardest bit of all, for it means thinking of others' needs as much as of one's own. Now all of us tend to be egocentric in our view of life, but when a man is hard beset by temptation his egoism is nearly egomania. It is hard to escape into interest in others' lives. Yet see how it is in sorrow: reeling under the blow, it is a man's instinct to retreat within himself, nursing his grief alone. Yet it is notorious that for real healing he must come forth and step out into sympathy with others, and in that kindly preoccupation discover the secret of a quiet spirit. So it is in temptation: the field of victory is the field of battle for others' good.¹

¹ G. A. Johnston Ross in *Youth and Life*, 175.

Plato to the Preacher.

A GREEK PHILOSOPHER ON THE ART OF PUBLIC SPEAKING.

BY THE REV. ARTHUR F. TAYLOR, M.A., ST. CYRUS.

It is not to a Greek philosopher that we should instinctively turn to find helpful suggestions on the art of public speaking, yet Plato has some delightfully suggestive things to say about it. After all, this is not so very surprising; for, philosopher though he be, and first master of the art of written prose, Plato was, nevertheless, more characteristically a teacher than a writer, and as a teacher he

ever valued the spoken above the written word. Curiously enough (from our modern standpoint) he compares a book to thoughts written in water, while the spoken word is like a seed sown in the ground; there is vitality in it, and it is not unfruitful. 'Only in principles of justice and goodness and nobility taught and communicated orally for the sake of instruction, and graven on the soul, which

is the true way of writing, is there clearness and perception and seriousness.' Prime encouragement this for the preacher who still relies upon the spoken word!

It is in the dialogue of Phædrus that Plato has most to say on this art of teaching, preaching, or public speaking, but students of that dialogue do not seem to have done justice to this particular element in it. Collecting together then the suggestions on this particular topic, and ignoring, for the present, all else in the dialogue, we find ourselves in possession of a very interesting and illuminating little treatise on the art of preaching.

For the sake of those who have not read Phædrus recently—or perhaps, alas! have never read it at all—a few sentences are necessary by way of introduction, and to carry us on to the point where our particular topic emerges. There are only two characters in the dialogue—the Greek philosopher Socrates and his friend Phædrus. The scene of the dialogue is a grassy slope on the banks of the Ilissus, where the two friends are reclining under the shade of a conspicuous plane tree, and we must first of all accompany them to this delightful spot.

As is usual in Plato's dialogues no time is wasted in introduction. We are plunged at once *in medias res*. Socrates meets Phædrus in the city and asks him where he has been and whither he is going. Phædrus replies that he has just had an interview with Lysias, the great teacher of rhetoric, and that he is going for a stroll in the country. 'Ah,' says Socrates, 'I should like to know what Lysias has been saying to you.' 'Then come along with me,' says Phædrus. Socrates affirms that he is prepared to walk all the way to Megara and back if Phædrus will promise to retail to him the lecture of Lysias. Phædrus protests that that would be impossible, especially for a man like himself of unpractised memory. With a gleam of humour in his eye Socrates suggests that perhaps Phædrus has got a copy of the lecture hidden under his cloak, and that he is stealing off to study it in private. Phædrus has to confess that Socrates has guessed his secret, and so the two friends set out to look for a quiet spot where they may read and discuss the lecture undisturbed.

'I am fortunate,' says Phædrus, 'in not having my sandals on, and as you, Socrates, never have any, I think we may go along the brook and cool our feet in the water.'

Phædrus leads, Socrates follows, and they come at last to a grassy bank where stands a spreading plane tree. The description of the spot is charming, in Plato's happiest style, and one cannot resist the temptation to transcribe it.

'By Herè, a fair resting-place, full of summer sounds and scents. Here is this lofty and spreading plane tree, and the *Agnus castus* high and clustering in the fullest blossom and the greatest fragrance; and the stream which flows beneath the plane tree is deliciously cold to the feet. Judging from the ornaments and images, this must be some spot sacred to Achelous and the nymphs. How delightful is the breeze!—so very sweet; and there is a sound in the air shrill and summerlike, which makes answer to the chorus of the cicadæ. But the greatest charm of all is the grass, like a pillow gently sloping to the head. My dear Phædrus, you have been an admirable guide.

'*Phædrus*: What an incomprehensible being you are, Socrates; when you are in the country, as you say, you really are like some stranger who is led by a guide. Do you ever cross the border? I rather think that you never venture even outside the gates.

'*Socrates*: Very true, my good friend; and I hope that you will excuse me when you hear the reason, which is, that I am a lover of knowledge, and the men who dwell in the city are my teachers, and not the trees or the country. Though I do indeed believe that you have found a spell with which to draw me out of the city into the country, like a hungry cow before whom a bough or a branch of fruit is waved. For, only hold up before me in like manner a book, and you may lead me all round Attica and over the wide world. And now, having arrived, I intend to lie down, and do you choose any posture in which you can read best. Begin.'

Phædrus reads. The lecture of Lysias, which is a short one, does not much concern us. It was, of course, composed by Plato as a subtle satire upon the disquisitions of the sophists and rhetoricians of the day. The lecture ended, Socrates pretends to have been tremendously impressed—quite ravished, indeed, by its subtilty and eloquence. Phædrus is cute enough to perceive that this is irony, and he presses Socrates for an honest opinion. Socrates then modestly suggests that as to the substance of the lecture he doubts whether that could have been defended even by Lysias himself,

and as to the language, that it appeared to him that Lysias repeated himself unnecessarily, either from want of words or want of pains, and that he seemed to exult in showing how well he could say the same thing in two or three ways. Phædrus tries to defend his master, and Socrates retorts that he has heard many a better speech and thinks that he could make as good a one himself. Phædrus replies, 'This is grand,' and he promises to set up a golden image of Socrates at Delphi, as large as life, if Socrates will promise to make another better oration on the same subject equal in length to that of Lysias, but—*entirely new*. Socrates responds, 'You are a dear golden ass if you suppose me to mean that Lysias has altogether missed the mark and that I can make a speech from which all his arguments are to be excluded. *The worst of authors will say something which is to the point. There are the commonplaces of the subject which must come in, for what else is there to be said, and must be allowed and excused; the only merit is in the arrangement of them, for there can be none in the invention, but when you leave the commonplaces then there may be some originality.*'

Here, then, is one first hint on the art of preaching. It may be called, I think, a counsel of modesty. A man inexperienced in the art of public speech is apt to suppose that because he has something to say he must be a mighty clever fellow, and, of course, if a man is to speak or preach he must have something to say, but it does not follow that what he has to say has the least trace of originality in it—or that it is at all worth saying—unless he can impart to the saying of it some fresh beauty or power. While, on the other hand, there are those who fail in the art of preaching because in their eagerness to find something original to say they overlook the fact that, from the point of view of the art of public speaking, 'the arrangement' or, as we should say, 'the treatment' is often of more importance than the matter. On every topic there are certain things that fall to be said. They just *must* be said. There is no merit in saying them, and yet they may not be omitted. A large part of the art of preaching consists in imparting interest to the commonplaces of life and religion; in saying the inevitable thing, but not in any inevitable way. The theological student is perhaps too much inclined to look down upon the art of preaching and somewhat despise the popular preacher. How often has one come away from

church or from a public meeting saying to oneself, 'Well, there was nothing very new in what he said after all? Anyone might have said it.' Precisely! but the art of oratory consists not in saying *new* things so much as imparting new interest and power to familiar and commonplace truths by skilful arrangement, by apt illustration, and by graceful or forcible expression. It is the neglect of this first principle of oratory—as I suppose we may venture to call it—which accounts for the alarming fact that good students are often poor preachers—almost invariably so to begin with. They have accumulated knowledge; they have learned how to think. They have not, as a rule, paid much attention to, or had much practice in, the art of public speaking. Perhaps they do not even wish to preach well—for a season. They think that familiar and commonplace thoughts are unworthy of utterance, and so they try to fill their sermons with abstruse and scholastic thoughts—ideas and ideals which stand in almost no kind of relation to the daily life of their hearers. They are too academic. Of course, originality—true originality of thought—counts for a great deal, but it is a *rara avis*, and a man may be a very effective preacher without being a very original thinker, or he may be a very original thinker without being a very effective preacher.

But to return to Plato. Socrates professes, at first, to be very unwilling to accede to Phædrus' request for a speech. 'My dear Phædrus,' he says, 'how ridiculous it would be of men to compete with Lysias in an extempore speech! He is a master in his art and I am an untaught man.'

'Phædrus: You see how matters stand; and therefore let there be no more pretences, for indeed I know the word that is irresistible.

'Socrates: Then don't say it!

'Phædrus: Yes, but I will, and my word shall be an oath. I say, or rather swear—but what god will be the witness of my oath?—by this plane tree I swear that unless you make the discourse here, in the face of this very plane tree, I will never tell you another lecture—never let you have word of another!

'Socrates: Villain! I am conquered.'

Then there follows a long disquisition by Socrates in two parts, the first part after the style of Lysias, the second part a more serious discourse after the style of Plato himself. This second part contains the famous passage in which the human

soul is compared to a chariot drawn by two horses, one black, fiery, untamed, the other white, gentle, and disciplined, but this part of the discourse, famous and beautiful though it be, we must pass by as having nothing to do with our present subject. The whole discourse being ended, the dialogue is resumed, and this brings us to the part thereof that most concerns us, for Socrates presently suggests that he and Phædrus should discuss the rules of writing and speech. Phædrus having agreed, Socrates opens the conversation with the following question:—

‘In good speaking should not the mind of the speaker know the truth of the matter about which he is going to speak?’

‘But, Socrates,’ says Phædrus, ‘I have heard that he who would be an orator has nothing to do with [justice or truth], but only with that which is likely to be approved by the many who sit in judgment; nor has he anything to do with the truly good or honourable, but only with opinion about them, and that from opinion comes persuasion and not from truth.’

‘Well,’ says Socrates, ‘suppose I persuaded you to buy a horse and go to the wars. Suppose that neither of us knew what a horse was like, but I knew that *you* believed a horse to be, of tame animals, the one that has the longest ears. . . . Suppose, further, that in sober earnest I, having persuaded you of this, went and composed a speech in honour of an ass, whom I entitled a horse, beginning, “A noble animal and a most useful possession, especially in war; you may get on his back and fight and he will carry baggage or anything.”’

‘How ridiculous!’ exclaims Phædrus.

‘Precisely!’ says Socrates, ‘but when an orator, instead of putting an ass for a horse, or a horse for an ass, puts good for evil, or evil for good—what will be the harvest which rhetoric will be likely to gather after the sowing of such seed? and so I maintain *that there never is and never will be a real art of speaking which is divorced from the truth.*’

Here, then, is a second suggestive thought upon this subject, namely, that the art of oratory is bound up with a love and knowledge of the truth; that oratory, the object of which is *only to persuade* and not also *to persuade of the truth*, can only attain to the position of sophistry or rhetoric, and can never be oratory of the highest type; or, as

Socrates puts it a little further on in the dialogue, ‘He who, being ignorant of the truth, aims at appearances will only attain an art of rhetoric which is ridiculous and no art at all.’

But indisputable as this principle surely is, it is not always very easy to live up to it. Seriously laid to heart it means some searchings of soul alike for the lawyer and the preacher. It also sets us a-thinking on a distinction which does seem to exist between the principles—or at least the artifices—of secular and sacred oratory. When Phædrus maintained that the sole aim of oratory was persuasion, quite apart from truth or justice, it is quite evident that he was thinking of oratory of the forensic type—a kind of oratory which was very fascinating to the Athenian. But forensic oratory still survives amongst us, and will continue to do so, as long as men continue to go to law with one another, or by violating the law, lay themselves open to legal prosecution; and of forensic oratory one might still maintain that it seems to be more concerned with persuasion than with truth. What are the feelings of a barrister, I wonder, when he is using his best endeavour to convince the jury of the innocence of a prisoner whom he knows to be guilty? How does he justify a *suppressio veri* which he knows would make all the difference between a condemnation and an acquittal? Does much practice at the Bar really tend to produce the highest type of oratory? And by what discipline of the mind does the barrister safeguard his reverence for truth apart from persuasion?

And the preacher also has some troublesome questions to deal with in view of this same principle. I think I have known men who were very heretical in the study and unimpeachably orthodox in the pulpit. At what point does loyalty to truth require one to throw discretion to the winds? A theological professor is supposed to expound the doctrines of his church’s creed, but it is scarcely to be supposed that he is in agreement with *all* these doctrines. Obviously one must not affirm what one does not believe, but need one affirm all that one does believe, or deny? Loyalty to truth is doubtless a first principle of the highest oratory, but does this forbid all reservation of knowledge?

The next point which Socrates makes is that an ideal public speaker must have clearly and distinctly present to his mind the things about which men are agreed and which, therefore, do not

need to be defined or argued about, and the things about which they disagree and with regard to which it is very necessary to define one's terms. He argues, for instance, that Lysias in his discourse had said a great deal about Love, but had never clearly defined what he meant by Love. The true orator will never pause to define a word which does not need definition, nor will he ever fail to define a word which does need definition. He will never explain what does not need to be explained, nor will he ever fail to explain what does need to be explained. The ideal orator must possess the intellectual quality of perspicacity. From perspicacity come definiteness and precision in speech. The man who is devoid of the intellectual quality of perspicacity will be confused in his thinking and may easily lead his hearers into a fog. I have heard scholars complain of the 'clerical vagueness' of the pulpit, by which they meant that we preachers often seem to them to use words and phrases with an indefiniteness, a looseness, and a something like dishonesty, which would not be tolerated among men of science; and indeed one has sometimes heard a preacher use phrases in such a way that one got the impression that he had not clearly faced what the phrases meant either for himself or his hearers. It is rather a temptation to some ministers to use religious phrases which they know will satisfy their hearers, even though the hearers do not understand them in the same sense in which the speaker uses them. Sometimes this vicious habit amounts to actual dishonesty; sometimes it is just a 'clerical vagueness' due to a lack either of perspicacity or of intellectual sincerity.

Having pointed out that the discourse of Lysias bore no trace of this discernment or perspicacity, Socrates goes on to maintain that it was also disorderly. He complains that the topics of the discourse had been thrown down anyhow. 'Is there any principle in them?' he asks. 'Why should the next topic follow next in order, or any other topic? I cannot help fancying in my ignorance that Lysias wrote off boldly just what came into his head, but I daresay that you would recognize a rhetorical necessity in the succession of the several parts of the composition.' Phædrus confesses that he had not given much attention to the subject, whereupon Socrates lays down a third principle as to the art of public speaking in the following terms: '*Every discourse ought to be a living*

creature having a body of its own and a head and feet. There should be a beginning, middle, and end adapted to one another and to the whole.'

Perhaps we should express this now by saying that a speech or sermon ought to be a unity—a closely knit unity. The speaker should set before himself a definite purpose. He should introduce it, expound it, develop it, clinch it, and then—be done with it. His introduction must not begin too far away from his subject—a common fault with young preachers. He must not introduce conceits or illustrations or digressions, however interesting they may be in themselves, that have no connexion, or only a very remote one, with his subject. His discourse must not drag aimlessly on when he has made his point, or finished what he has to say about it. He must keep his theme in view and hunt it down in as straight a line as possible, only exercising art enough to carry his audience with him.

At this point of his discourse Socrates admits that the art of oratory is not solely an art that may be learned; partly it comes by nature; nevertheless it may be much assisted by art. The gift of nature, the oratorical temperament, must be enlarged and ennobled by high study and serious thought. Apart from such high equipment, preaching or teaching can only degenerate into vapid rhetoric—a kind of sounding brass and tinkling cymbal. A sound argument this for study, and painstaking study, on the part of the preacher, even though such study may seem to be of no immediate help for homiletical purposes.

'*All great arts,*' says Socrates, '*require discussion and high speculation about the truths of nature, hence come loftiness of thought and completeness of execution.'*

A really great speech or sermon owes something to its theme and something to its occasion, but it owes still more to the mind or soul which the speaker brings to the theme or occasion. He may bring a full mind, a disciplined mind, a soul conversant with great ideas and great enthusiasms. Such a mind will impart interest and largeness to every topic it touches. The study of history, of philosophy, of science, of art—all these should be of inestimable value to the preacher, for they will provide his mind with a spacious atmosphere.

Then also the preacher should have some knowledge of psychology—not necessarily of academic psychology, but of what we may venture to call

practical psychology. He must understand human nature. He must know by study and observation the things which interest men and the things which do not interest them. He must understand the human heart and know what appeals to it. He must know the soul. *'For his whole effort is directed to the soul; in that he seeks to produce conviction.'*

And he must understand not merely the soul in general, but also the souls of men individually in their differences. What interests one man does not necessarily interest his neighbour, and the kind of argument which will appeal to one man will not so much as enter the thick skull of another. And so the orator must learn to distinguish between different types of men and must try to adapt himself to his audience.

'Such and such persons,' he will say, *'are affected in this or that way, and he will tell you why. The pupil must have a good theoretical notion of them first, and then he must have experience of them in actual life and be able to follow them with all his senses about him or he will never be able to get beyond the theoretical precepts of his masters. But when he understands what persons are persuaded by what arguments and sees the person about whom he was speaking in the abstract actually before him, and knows that it is he, and can say to himself, "This is the man or this is the character who ought to have a certain argument applied to him in order to convince him of a certain opinion"; he who knows all this and also when he should speak and when he should refrain and when he should use pithy sayings, pathetic appeals, sensational effects, and all the other modes of speech which he has learned; when, I say, he knows the times and seasons of all these things, then, and not till then, he is a perfect master of his art.'*

True, O philosopher! but we begin to say to ourselves, Who is sufficient for these things? So far as preaching is an art to be learned this is perhaps the most difficult part of it—taking the measure of one's hearers and knowing how to adapt oneself to them. Some men have almost no such adaptability. They can only express themselves in their own language, and too often it

is the language of the study or of the class-room. They are wholly unaffected by their audience. They *have* to preach, but they are really students, not preachers, even to the end. They have been conversant with books, but not with men. They and their hearers live in different worlds. Alas, this is too true of most of us stereotyped ministers. We have passed from school to college and from college to the pulpit, but we are poor in the experience of the world-life. We have missed that 'experience of men in actual life' which Socrates so much desiderated as part of the equipment of the ideal preacher. An experimental knowledge of human nature has too often to be acquired by us after we have begun our ministry, and even then we perhaps never learn to know human nature so intimately and accurately as the doctor or the lawyer. Herein lies much of our weakness. We preach, it may be, really good sermons so far as the real substance of them is concerned, but they somehow fail in their impact upon the minds of our hearers. To most of us preaching is hard and often disappointing work. For our comfort let us note that Plato at least would have understood that, for was it not in respect of this same art of oratory and the difficulty of mastering it that he spoke the memorable and consoling words that 'even to fail in an honourable object is honourable'?

But Plato carries us even further than that. Behind all the art of teaching and preaching as inspiration and sustaining motive to it all he sets a very high and spiritual ideal.

'Unless a man,' he says, *'estimates the various characters of his hearers and is able to divide all things into classes, and to comprehend them under single ideas, he will never be a skilful rhetorician, even within the limits of human power; and this skill he will not attain without a great deal of trouble, which a good man ought to undergo, not for the sake of speaking and acting before men, but in order that he may be able to say what is acceptable to God and always to act acceptably to Him as far as in him lies.'*

These words need no comment, for higher than this it is impossible to go.

In the Study.

Recent Biographical Literature.

THE CHURCH MISSIONARY SOCIETY has published a biographical sketch of the career of Dr. Theodore Leighton Pennell, a medical missionary at Bannu on the N.W. frontier of India. A fine testimony to the value of his work has been given by Major-General G. K. Scott-Moncrieff.

Father and Son.

Father and Son, by Edmund Gosse (Heinemann; 2s. net). This is not a new book; it is a cheap edition of a book which every one has read who could afford it. The rest may read it now.

John Brash.

"John, are you going to chapel to-night?"

"Who is preaching, mother?"

"Mr. Brash."

"I think I shall go to church. I cannot stand Mr. Brash, he allus aims at t' middle wicket."

Which was the secret of Mr. Brash's success as an evangelist, and takes away the wonder of it. Besides being a most successful evangelist, John Brash was a persistent student of theology. His biography consists chiefly of extracts from his letters, and the extracts are chiefly occupied with questions in theology. He is outspoken and acute.

'How clearly Dr. Denney brings out the fact that all through the New Testament the death of Christ was substitutionary! But, like most men who become absorbed in the contemplation of one great truth, there are others to which he hardly attaches sufficient importance—the believer's union with the living Christ for example—"Mystic Union." He treats the subject rather impatiently. I can make little of the pages in which he explains—explains away, some men would say—Romans vi. I am quite sure that no congregation could understand him.'

The biography has been written by the Rev. I. E. Page, that friend to whom most of the letters were written. Its title is *John Brash: Memorials and Correspondence* (Kelly; 3s. 6d. net).

Vincent van Gogh.

A translation has been made by Mr. Anthony M. Ludovici of a selection from the letters which

Van Gogh the painter wrote to his brother and to Emile Bernard. The book is called *The Letters of a Post-Impressionist* (Constable; 7s. 6d. net).

Vincent Van Gogh was born in 1853 at Groot-Zundert, a village in the province of North Brabant in Holland. He lived for some time in Paris, where his brother was an art dealer, and where now his pictures are in great favour and demand, though he died before recognition came. He worked first at Arles and then at St. Remy. The last years of his life were spent in a hospital for diseases of the nerves at Auvers-sur-Oise. He died in 1890.

The letters are about art. They are for a long time entirely about art. And only those who are interested in art will find them interesting. But let the rest read on. They will come at last to this; and as it rises out of the midst of an atmosphere so artistic the surprise is great:—

'The Bible is Christ, for the Old Testament works up to this climax. St. Paul and the Evangelists live on the other side of the Mount of Olives. How small this history is! Heavens! here it is in a couple of words. There seem to be nothing but Jews on earth—Jews who suddenly declare that everything outside their own race is unclean. Why did not all the other southern races under the sun—the Egyptians, the Indians, the Ethiopians, the Assyrians and the Babylonians—write their annals with the same care? It must be fine to study these things, and to be able to read all this must be about as good as not being able to read at all. But the Bible which depresses us so much, which rouses all our despair and all our deepest discontent, and whose narrow-mindedness and parlous folly tear our hearts in two, contains one piece of consolation like a soft kernel in a hard shell, a bitter core, and that is Christ.'

Then comes this also:—

'Of all philosophers, sages, etc., Christ was the only one whose principal doctrine was the affirmation of immortality and eternity, the nothingness of death, and the necessity and importance of truth and resignation. He lived serenely as an artist, as a greater artist than any other; for he despised marble, clay and the palette, and worked upon the living flesh. That is to say, this marvellous artist, who eludes the grasp of that

coarse instrument—the neurotic and confused brain of modern man—created neither statues nor pictures nor even books; he says so himself quite majestically—he created real living men, immortals. That is a solemn thing, more particularly because it is the truth.’

After that Christ cannot be ignored. And because it is the eye of an artist that is cast upon Him it is an eye that sees. The book will be bought for its art, especially for the sketches it contains—but it will be remembered for the Christ that is in it.

Margaret Ethel Macdonald.

Mr. J. Ramsay Macdonald, M.P., has written the biography of his wife. He has kept himself out of sight. The work was hers and she has the reward of it, such reward as may come from the determination to go and do likewise stirred up in innumerable hearts by the reading of this book. There is a higher reward than that, and she looked for it; but next to the highest that is the reward she would have.

It was, in the modern phrase, a strenuous life. But it caused no hardness and it left no bitterness. Sometimes she wondered that the poor were so patient. She wondered too that they so often took the rich at their own estimate of themselves, expressing almost extravagant gratitude for slight services. It is supposed to be more often the other way. Mrs. Ramsay Macdonald found that it was most often that way.

Her nature was a mixture of opposites, and her strength was as the strength of ten—celtic fire with common sense; attention to the smallest detail of fact with imagination for the highest spiritual ideal. But the body surrendered at last. ‘Of death she was never afraid.

I think of death as some delightful journey
That I shall take when all my tasks are done.
She stood by it, feeling its mystery, but refusing to believe in its mastership.’

The title is *Margaret Ethel Macdonald* (Hodder & Stoughton; 3s. 6d. net).

Mary Steer.

Her Grace the Duchess of Bedford has written a preface to what might be called the autobiography of Miss Mary H. Steer, the founder and the heart of the rescue work done at the Bridge of

Hope in Betts Street, London. It is Miss Steer’s own story of the early days of that fine effort. It goes by the title of *Opals from Sand* (Morgan & Scott; 1s. 6d. net).

Stewart and Kate McKee.

A brief biography, the charm of which makes one wish it had been longer, of Stewart and Kate McKee, who perished in the Boxer riots, has been written by Isabella C. MacLeod Campbell (Morgan & Scott; 1s. net). The title is *Through the Gates into the City*.

Pestalozzi.

Mr. J. A. Green, M.A., Professor of Education in the University of Sheffield, is a diligent student and keen admirer of Pestalozzi and his methods. In 1905 he published a book on Pestalozzi’s Educational Ideas. Now he has issued a larger work which includes the whole of the 1905 book, together with new translations of the Diary, the Pamphlet of 1800, the Prospectus of the short-lived school at Münchenbuchsee, the Report to Parents, and the first of the Letters written on the Education of the Children of the Poor.

The book is divided into three parts. The first part is biographical, the second expository, and the third documentary. It is thus complete and orderly; and as it is inspired with enthusiasm as well as written in good English, it offers us by far the best introduction to the study of Pestalozzi yet published. The title of the book is *Life and Work of Pestalozzi* (Clive; 4s. 6d.).

Benjamin Waugh.

If Benjamin Waugh had lived his life in Scotland his name would have been pronounced with a strong guttural at the end. But as his lot was cast in England they pronounced it ‘Waw,’ which enabled him to say that Benjamin Waugh was for ever at law. He went to law on behalf of the children. With the Society for the Prevention of Cruelty to Children his name will always be associated and that most honourably. What society has done more manifest good?

What a story it is! a story of the shock of discovery—the discovery of the depravity of parenthood—a story of defeat and persistent struggle, and surpassing victory. One life covers it all. And ever the man was greater than the deeds he did. For he seems to have had against his credit this accusation only, that in saving

other folks' children from cruelty he was cruel to his own, never having an hour's leisure to spend with them.

The biography is the work of the youngest of Mr. Waugh's family, Rosa, and she has written it well. There is a short introduction by Lord Alverstone. The title is *The Life of Benjamin Waugh* (Fisher Unwin; 5s. net).

R. Frederick L. Blunt.

Under the title simply of *R. Frederick L. Blunt*, the life-story has been related of him who became Bishop Suffragan of Hull, though he will always be remembered best as Archdeacon Blunt (Macmillan; 3s. 6d. net). The biographer is his son, the Rev. A. Stanley V. Blunt, who finds great pleasure in the writing of the book. In many of the incidents recorded it is a boy's memory that is at work and it is a boy's fresh unaffected admiration that is with us throughout.

When Dr. Blunt was in London he acted as Chaplain at Bethlem, an asylum in which criminal lunatics were confined. 'He had a class of seventeen women, all of whom had committed murder, but being found insane had been sent to Bethlem instead of suffering capital punishment. After his marriage they sent a special invitation to my mother to come and see them.'

'On one occasion my father went with a detective to the East End to see a thieves' kitchen. He saw Charles Dickens leaning against a low public-house with his hat over his eyes, watching the varied scenes, and collecting material for one of his books.'

At Scarborough 'the women's Bible class tea was held every summer in Lord Londesborough's or Lady Sitwell's gardens. My chief recollection is of games on the lawn—games that I have never seen elsewhere. One specially sticks in my memory—"The Jolly Miller." The company marched solemnly round the lawn in couples, singing these soul-stirring words to an equally soul-stirring tune:

There was a jolly miller and he lived by himself,
As the wheel went round he made his pelf;
One hand in the hopper and the other in the
bag,

As the wheel went round he made his grab.

At this point it was the duty of all who took the gentlemen's part to dash forward and take the arm of the lady who had been marching in front of him. A "catcher" who was the "odd man out"

of the party, was on the look out for this manœuvre, and tried to cut out one of the "gentlemen." In this he was usually successful, as some of the players were neither young nor active.'

'Unfortunately, my father had but little spare time that he could give to us. We saw but little of him except at midday dinner. But one hour of the week was specially associated with him—tea time on Sundays. During that meal we had Bible questions. Each of us in turn had to ask a question, usually based on something we had read during the day. It might be either one of which we knew the answer, or else "for information." Each member of the family, beginning from the youngest, was called on to give the answer, while my father was the final court of appeal. One of my earliest efforts has been cherished in the family. It was on the 3rd Sunday after Easter, when the story of Balaam is read in the morning lesson. I was puzzled, as many wiser people have been, by the difficulties of the story, and specially by the colloquy between Balaam and the ass. My question, therefore, took this form: "Was Balaam an ass or a man? I ask this for *inflammation*.'"

Dean Stanley and Blunt were friends. 'On one occasion the Dean said of my father, "He'll go up, up, up, no one knows where!" One more of my father's reminiscences of Dean Stanley. 'The Dean told me that at Lady Augusta's funeral in the Abbey he saw, as the procession passed out, the Queen in the gallery that is approached from the Deanery, weeping for her dearest friend, "and then," said Stanley, "I saw to my right a little telegraph boy also weeping, and that showed the universal sorrow for her from the highest in the realm to the lowest.'"

Dr. Blunt was Vicar of Scarborough for over forty years. In Scarborough therefore his life was spent; and on Scarborough he left the impress of his personality. His successor there, after some experience, wrote to him and said: 'I fully appreciate what you say about one sowing and another reaping. I have proved it before in other places, and the ready response to work in Scarborough I take to mean that other men have laboured, and we are entering into the fruit of their labours. Especially I feel this in the very pleasant relations between myself and the people. They have been well taught, and rightly, to appreciate all that you did and were to them as their vicar.'

Sir Isaac Pitman.

Sir Isaac Pitman & Sons have taken advantage of the Pitman Centenary celebrations of this year to issue a Centenary Edition of the biography of the inventor of Pitman's Phonography and founder of their House. The biography has been written by Mr. Alfred Baker, F.J.I., and issued with the title *The Life of Sir Isaac Pitman* (2s. 6d. net). It is a handsome octavo and fully illustrated, a marvel for the money. In sending out so fine a book for so small a price the publishers are acting in accordance with the spirit which animated Sir Isaac Pitman through all his life. It was never his own gain, it was others' good, he considered.

Arthur T. Pierson.

It is not often that a man's life is written by an intimate friend while he is still living. But Dr. Pierson's son, Delavan Leonard, seems to have found no difficulty in resolving to write the life of his father, and no difficulty in carrying out his resolution. It is the work of a son who appreciates his father's character and work so highly that the appreciation amounts almost to worship. And it is all so unconsciously sincere that we have no embarrassment in reading it. On the contrary we like both father and son. We fall into line with the son in his devotion. We come to the conclusion that this man deserves the praise which his own son lavishes upon him in his lifetime. No doubt *finis coronat opus*; but the end is not far off; this judgment will stand.

For the preacher the biography has exceptional interest, and that not only because Dr. Pierson is a preacher but also because he has all his life been a student of the Bible, and throughout the book there are expository thoughts scattered that are sure to take root.

The title is simply *Arthur T. Pierson* (Nisbet; 6s. net).

Carmen Sylva.

A new and cheaper edition of Carmen Sylva's *Reminiscences, From Memory's Shrine*, has been published (Sampson Low; 7s. 6d. net.). It is a pleasant book to read, open and intimate. And its openness is the more agreeable that the atmosphere is that of high things in life and literature. The life is taken for granted. To that the Queen of Roumania was born. It is the literature that she finds her joy in. How sensitively artistic her

nature is. From the thrill of her first concert to the pleasure of her own latest triumph in letters, she feels everything keenly and communicates her feelings without suspicion of misunderstanding. But it is sorrow that gives the book its deepest interest; of sorrow there has been no lack. And again we are allowed to see and share it. No one would call the book a great biography, no one would deny that it is a great book.

Frederic Shields.

The Life and Letters of Frederic Shields has been edited by Ernestine Mills, and published by Messrs. Longmans (10s. 6d. net). And not for a long time has a biography been published that is likely to leave so distinct and moving a memory. Yet it is an exposition of contradictories from beginning to end. Frederic Shields began life under the agony of extreme poverty. 'In a low quarter of the town, Cupid's Alley, I found a lodging at 2s. 6d. weekly, leaving 2s. 6d. for food and clothing. I used to buy a bag of Indian meal for the week, and this served for all my meals, while my dress wore shabbier and my shoes wore out with little margin to amend them.' When at last he began to make some money by his sketches or paintings he gave freely and universally, and yet he left quite a small fortune behind him.

Early in life he passed through a moral crisis and from that moment lived every hour under a sense of intense obligation to God, never doubting his sonship, only debating whether the pulpit or the studio should be his opportunity for preaching the Gospel. Yet his closest friend through many years was Dante Gabriel Rossetti, as self-indulgent and profane a person as Esau. With a nervous system so highly strung that he had to find an abode far away from the sounds of the streets, he yet carried the burdens of all his friends. He married his model, a girl with a fair face and nothing more, whom he sent to a boarding-school soon after marriage, and wrote to her daily passionate letters, which she did not take the trouble to answer. In one sentence he lavishes his love upon her, in the next urges her to learn to spell at least the smallest words correctly.

And yet, with all this contradiction, the impression made by the book is quite distinct. We see the man clearly. We find him human. We remember him always. And not only do we see the man; we see the painter. And we see that he

was great. To that end the fine illustrations are helpful. The story of the life is the story of one who held his head high among the things that are spiritual and eternal, and passed at last to where beyond these voices there is peace.

Maitland of Lethington.

Mr. E. Russell has made a study of the *Life and Times of Maitland of Lethington*, the Minister of Mary Stuart (Nisbet; 15s. net.). He is not the first who has made such a study, and he is not the first to publish it. His advantage is that he is the latest. For he has used all the previous literature, not despising and not overestimating any of it. And then he has had access to materials, some unknown to his predecessors, some untouched by them. Especially has he used the 'State Papers, Scotland and Mary, 1571-1574,' issued in 1905, which have dispelled a cloud of misrepresentations as to the events of these years, and as to Maitland's share in them.

There are therefore two good reasons for the writing of a new biography of Maitland of Lethington. There is this reason of the accessibility of new knowledge, and there is the undying interest of Maitland's character. Round Maitland can one group the figures and events of that day most picturesquely, more picturesquely than they can be grouped round either Mary or Knox. And the student of psychology as of history ever turns to this figure himself, the centre politically, the unsolved puzzle morally.

Mr. Russell has a good sound historical style. But he is less concerned with the manner than with the matter of his writing. Within this single volume of moderate size he has told the whole story as truthfully as it can be told.

James MacGregor.

Life and Letters of the Reverend James MacGregor, D.D., minister of St. Cuthberts Parish, Edinburgh, one of His Majesty's chaplains, by the Lady Frances Balfour (Hodder & Stoughton; 12s. net). So runs the title of one of the best biographies of a very biographical season. Lady Frances Balfour had a subject wholly to her heart. To plenty of good material she brought personal knowledge and intense admiration. And here we have a living, lovable man, an example and encouragement to other men and preachers.

There are anecdotes in plenty, but they are never

told for the telling; they belong to the life. There are striking incidents, incidents that cut deep with the tragedy of them and the heroism of its endurance; but they are never made much of. From first to last it is a truly heroic life, but not once, with all her admiration, does the biographer tell us to see how heroic it was. She tells its story and we see.

Dr. MacGregor was a great preacher. And what made him great was not his celtic imagination only. More than that, the element of success was the content of his preaching. Never did man take the Apostle's words 'Christ and him crucified' more literally; never did man hold to them more tenaciously.

But his breadth was as manifest as his intensity. He could appreciate men of every variety of gift; and it was a way he had that in his company every man was at his best. He could even appreciate much variety of movement, as if he too were anxious lest one good custom should corrupt the world; with the extreme ritualist, it is true, he was always out of touch, but with no other. And he loved life: 'God's beautiful world,' he would say, fervently.

Jonathan Swift.

Dr. F. Elrington Ball has now finished and published the fourth volume of his great edition of *The Correspondence of Jonathan Swift, D.D.* (Bell & Sons; 10s. 6d. net). Both he and his publishers deserve the hearty thanks of all lovers of literature and of all Swift's admirers in particular. For this was not an easy task, and may not for some time be remunerative. It will one day be recognized, however, as the only edition of the Correspondence worth looking at. This volume is as admirably printed and as admirably illustrated as any of the other three. And in the end of it there are riches to be compared only with the fine introduction to the first volume by the Bishop of Ossory. For Dr. Ball has provided us with ten Appendixes—every one of them of great price—the first of them being Dr. Ball's own account of 'Stella and her History.' It is the last word. We shall never solve this literary mystery. This is the best statement we have had of what are the facts and conditions of the solution.

Sœur Thérèse of Lisieux.

A new and complete translation has been made into English of *L'Histoire d'une Âme*, to which

has been added 'an Account of Some Favours attributed to the Intercession of Sœur Thérèse'—which is to say, an account of some miracles wrought by her means and chiefly after her death. The book is edited by the Rev. T. N. Taylor, Priest of the Archdiocese of Glasgow, and published by Messrs. Burns & Oates (6s. net). It is illustrated with portraits of Sister Thérèse (one of the most beautiful of God's creatures), and of certain places associated with her.

Among the 'Favours attributed to the Intercession of Sœur Thérèse,' which are given at the end of the volume, is an account of 'the Conversion of a Protestant Minister.' This is 'the Rev. Mr. Grant, formerly United Free Minister of Lochranza in Arran.' The account proceeds: 'The clergy of the Established and Episcopalian Churches of Scotland have already contributed their distinguished quota to Rome; but between the Free Church and the Catholic Church the gulf is deeper, and no one had dared to cross. It was therefore no small triumph for the *Little Flower* that she should open the eyes of a member of the United Free Ministry. Mr. Grant is far from young, and is also a scholar, circumstances which enhance her victory. His letter is addressed to Mother Agnes of Jesus, the Prioress of the Carmel of Lisieux.'

Then follows the letter, addressed from Warrender Park Terrace, Edinburgh, April 23, 1911. The conversion is attributed to the impression made by Sister Thérèse's saintliness after the reading of her autobiography. 'I almost worshipped her; she seemed to me so amiable, so beautiful. Then I would thrust away from me every thought of her, accusing myself of superstition and idolatry. It was in vain; she would return, absolutely refusing to quit me, and saying: *Choose my little way, for it is sure!* "Well, Little Flower," I replied, "I will try to follow your counsel, if you help me; for never, since the day I knew you, has my soul ceased to sigh after your way, so beautiful, and so divine."'

Now this extravagance is not so extravagant as it seems to be. The autobiography of this girl—she entered the convent of the Carmelites on her fifteenth birthday, and was there but a few years when death came—is written with a most captivating skill of language and records a most devoted and attractive life of love to Christ. Thérèse Martin found some difficulty in persuading the

authorities to allow her to enter the convent so early. She resolved to go to Rome, her father being in sympathy. She and her sister obtained an audience of the Pope along with others. This is her story of the audience:

'On Sunday morning, November 20, 1888, we went to the Vatican, and were taken to the Pope's private chapel. At eight o'clock we assisted at his Mass, during which his fervent piety, worthy of the Vicar of Christ, gave evidence that he was in truth the "Holy Father."

'The Gospel for that day contained these touching words: "Fear not, little flock, for it hath pleased your Father to give you a Kingdom." My heart was filled with perfect confidence. No, I would not fear, I would trust that the Kingdom of the Carmel would soon be mine. I did not think of those other words of our Lord: "I dispose to you, as my Father hath disposed to Me, a Kingdom." That is to say, I will give you crosses and trials, and thus will you become worthy to possess My Kingdom. If you desire to sit on His right hand you must drink the chalice which He has drunk Himself. "Ought not Christ to have suffered these things, and so to enter into His glory?"

'A Mass of thanksgiving followed, and then the audience began. Leo XIII., whose cassock and cape were of white, was seated on a raised chair, and round him were grouped various dignitaries of the Church. According to custom, each visitor knelt in turn and kissed, first the foot and next the hand of the venerable Pontiff, and finally received his blessing; then two of the Noble Guard signed to the pilgrim that he must rise and pass on to the adjoining room to make way for those who followed.

'No one uttered a word, but I was firmly determined to speak, when suddenly the Vicar-General of Bayeux, Father Révérony, who was standing at the Pope's right hand, told us in a loud voice that he utterly forbade any one to address the Holy Father. My heart beat fast. I turned to Céline, mutely inquiring what I should do. "Speak!" she said.

'The next moment I found myself on my knees before the Holy Father. I kissed his foot, and he held out his hand; then, raising my eyes, I said entreatingly: "Holy Father, I have a great favour to ask you." At once he bent towards me till his face almost touched mine, and his piercing black

eyes seemed to read my very soul. "Holy Father," I repeated, "in honour of your jubilee, will you allow me to enter the Carmel when I am fifteen?"

The Vicar-General, surprised and displeased, said quickly: "Holy Father, this is a child who desires to become a Carmelite, but the Superiors of the Carmel are looking into the matter." "Well," my child," said His Holiness, "do whatever the Superiors decide." Clasp my hands and resting them on his knee, I made a final effort: "Holy Father, if only you say 'yes,' everyone else would agree."

He looked at me fixedly and said clearly and emphatically: "Well, well! you will enter if it is God's Will." I was going to speak again, when the Noble Guards motioned to me. As I paid little attention they came forward, the Vicar-General with them, for I was still kneeling before the Pope with my hands resting on his knee. Just as I was forced to rise, the dear Holy Father gently placed his hand on my lips, then lifted it to bless me, letting his eyes follow me for quite a long time.'

That incident reveals her character on one side of it. There was also a certain daring playfulness in her devotion which is striking and unique. Take this example: 'On that day, too, the sun dared not shine, and the beautiful blue sky of Italy, hidden by dark clouds, mingled in tears with mine. All was at an end. My journey had no further charm for me since it had failed in its object. It is true the Holy Father's words, "You will enter if it is God's Will," should have consoled me, they were indeed a prophecy. In spite of all these obstacles, what God in His goodness willed, has come to pass. He has not allowed His creatures to do what they will, but only what He wills. Some time before this took place I had offered myself to the Child Jesus to be His little plaything. I told Him not to treat me like one of these precious toys which children only look at and dare not touch, but to treat me like a little ball of no value, that could be thrown on the ground, kicked about, pierced, left in a corner, or pressed to His Heart just as it might please Him. In a word, I wished to amuse the Holy Child and to let Him play with me as He fancied. Here indeed He was answering my prayer. In Rome Jesus pierced His little plaything. He wanted to see what was inside . . . and when satisfied, He let it drop and went to sleep. What was He

doing during His sweet slumber, and what became of the ball thus cast on one side? He dreamed that He was still at play, that He took it up and threw it down, that He rolled it far away, but at last He pressed it to His Heart, nor did He allow it again to slip from His tiny Hand. Dear Mother, you can imagine the sadness of the little ball lying neglected on the ground! And yet it continued to hope against hope.'

Henry Mayers Hyndman.

Mr. Hyndman has published *Further Reminiscences* (Macmillan; 15s. net). It is as large a volume as that which he issued only a year ago. It brings the *Reminiscences* 'up to date.' And here Mr. Hyndman is just as confident in his own opinion, and just as regardless of the pain which his unjust judgments may cause. He expects that the book will not be relished all round. Will it be relished by anybody? Has any man right on his side who puts private conversations and occasional remarks into cold print? Is any man entitled to publish all that he himself thinks of all his friends and contemporaries? And Mr. Hyndman thinks such wretchedly small things. Nor has he any respect of persons. All have come short; and he cuts and carves indiscriminately.

If there is any preference, Mr. Robert Blatchford has the best of it. Here is a paragraph which is actually friendly and a pleasant relief: "'Le style c'est l'homme.'" It is not so. I have never believed it. I do not believe the written or even the spoken style tells you a bit about the man himself. And of all the men who, by their writings, have had an influence upon their day and generation, Blatchford's style tells least of him. Any one would think, to read him, that he is active, vigorous, humorous, conversational. He is nothing of the sort. In his daily life he is the laziest white man who ever sat on the top rail of a fence. He will sit for hours smoking in silence, like a Red Indian chief puffing at his calumet. Talk, not he. He ruminates. People say his refusal to deliver an address as chairman of a meeting is "pose," for he can speak very well if he likes. I do not think so. It is the same with him by his own fireside, even in company with that whisky and water he pretends to like. Why, having decided to abandon energy himself, he should be the cause of energy in others is an enigma I do not pretend to solve.'

Francis Paget.

A bishop must always lay his account for being made the subject of a biography. And for the most part our bishops prepare for it. Paget, Bishop of Oxford, did not prepare. He simply lived. He wrote letters, it is true. And from his letters this biography is largely taken. But he wrote letters carefully and with his own hand, not in view of a biography, but because it was his nature to do things himself and to do them carefully.

There is an attractive description on page 97: 'The things which Paget talked of in his leisure moments—natural scenery, and the objects seen along the road, athletics and new books, the prospects of the man he was walking with, not very much of other people unless they were public men, and still less of his own family and himself—showed what a large range of interests he had, and how bright and wholesome was the air in which he breathed. He was playful and full of good stories and enjoyed a new one when he heard it, but even when he was in his lightest moods one caught one's self remembering what he used to say, in his Lectures on the Pastoral Epistles, of the word *σεμνότης*, and of the place of what he called "gravity" in the clerical character. He always seemed to—

Have among least things an under-sense of greatest.'

We need not record the incidents of his life. He was never popular. In more than one situation he was quite unpopular, having perhaps more earnestness than imagination. But he became famous. It was a complete surprise to himself when one morning he woke and found himself famous. He had published a paper on *Accidie*. The undergraduates said that he had invented a new sin.

He married the daughter of Dean Church, and lost her too early. He never was himself again. And the burden of the bishopric was very heavy. The end came suddenly, but it came in gladness.

The book is partly edited by his brother, Mr. Stephen Paget; partly it is written by his curate and son-in-law, Mr. J. M. C. Crum. There is a great difference in manner between the two parts; but the result of it all is that one comes to know Bishop Paget, the most difficult to know of all the bishops of his time; and knowing him, one is compelled not only to admire but to love him.

The title is simply *Francis Paget* (Macmillan; 15s. net).

George Frederic Watts.

Of the biographies of this season, though they are many, the best and greatest is beyond all comparison the biography of *George Frederic Watts* (Macmillan; 3 vols., 31s. 6d. net).

The biographer is Mrs. Watts. In every way she was furnished for it. Herself an artist, her love for her husband was not too blind to enable her to appreciate his artistic greatness. It was enough to enable her to enter into his aspirations and see what he saw even when he failed to realize his vision on canvas or on stone. She had courage to throw away all that was useless or overlapping in the abundant materials. And she could use the pen of the ready writer. These are great gifts singly. Together they have given us this magnificent biography.

We shall do nothing to satisfy those who do not read the book. There were incidents and experiences in the life of 'Signor,' as all the world of his acquaintance proudly called him, that lend themselves to piquant relation, such experiences as his unexpected marriage to her who afterwards obtained unrivalled fame on the stage with Sir Henry Irving. But in reality the biography of Watts is, as his wife calls it, simply 'the annals of an artist's life,' and cleverly culled quotations would do him nothing but injustice.

The most prominent thing throughout is the determination of Watts to make all his work suggestive of the highest that he saw. He had visions, if ever-mystic had. Sometimes they were dreams of the night, sometimes visions of the day—he made no distinction. He believed in them all and they exercised a steady influence upon his conscience and his imagination. He had visions to the very end. It was within a few days of his death that 'one morning he beckoned to us to come nearer, and he tried to put into words a state of vision he had been in when he appeared to be neither sleeping nor waking. He had looked into the Book of Creation, and understood that the whole could be comprehended—made plain from that other point of view which was not our earthly one. "A glorious state," he called it, and we looked on the face of one who had at last seen "true being" when he said, "Now I see the great Book—I see the great Light."'

These visions were at once the effect and the cause of his high aims. He lived not only to do

the best he could, but if possible every day to see something better to be done. His progress in art, in the handling of his tools and in the conception of his ideas, is as evident as it is in any artist's life we know; but more than as an artist he grew as a man. They thought him in youth, to use Lady Holland's word, 'so handsome'; they found him in age so noble. Early in life he would probably have accepted the offered baronetcy; when it *was* offered no one was surprised that he rejected it.

Watts was in no proper sense a universal genius. Surely universality is impossible with usefulness. But he was great as painter, sculptor, thinker, writer. Yes he could write. The third volume of this work is entirely filled with writings of his. They relate chiefly to art—on which, by the way, they contain some of the wisest things ever spoken—but the sheer intellectualism that is in them lifts them out of the artist's preserve and makes them the property of man. They are not consciously literary, not sufficiently so to draw attention to themselves, as, say, Sir Joshua Reynolds's writings were; but when our attention is turned to them because Watts the painter wrote them, we are arrested at once. And we understand his painting better after we read his writing. There are the ideals he held before him, there are the hopes he cherished, there are the regard for men and the love of God which always impelled him to make the most of his gifts for the sake of God and man.

Return to Mrs. Watts. We said that she could write. 'We left our steamer (the *Thames*) at Suez, remaining there that night; one hour of it, never forgotten, was spent on the roof of our hotel at sunset. The Sinaitic Range was to our left, the calm waters of the gulf before us repeating all the splendour of the heavens. We looked down at the dark silhouette of a little boat moored in the bay, in which a man standing upright looked to us like a sculptured figure in bronze. Suddenly from a minaret near went up the cry to heaven, "God is Great, God is Great, God is Great, God is Great, I witness that there is no God but God." The figure in the boat made a gesture with the hands as of prayer, and then went prostrate before the glory.'

We said she could appreciate. It oftenest took the form of active interference. 'For these two days they were much together, Signor still delay-

ing to arrange for the sittings, and Lord Tennyson being under a promise to his son to let the suggestion come from the painter. However, as he was saying good-night that second evening, obedient no longer, Tennyson said, "When are you going to paint me?" and an arrangement was made for the next day. Early next morning Signor woke with all the symptoms* that the undertaking of such a portrait inevitably brought, and hours of depression followed when comfort seemed far. Indeed, as the time for starting drew near, I began to fear the day was to be wrecked in this nerve-storm. I had hastily to scribble a note to Hallam begging him to come himself with the carriage they were sending, and I also arranged that canvas and paints were to be hidden away in the carriage before Signor appeared; and thus interested in other things while Hallam talked to him, without a thought of his work he was driven off. A quarter of an hour after our arrival a message came to me, in Mrs. Hallam Tennyson's sitting-room, to say that "Signor was at work, and that they were both quite happy." After a beginning had been made, the dread of the undertaking seemed to pass like a cloud, and from this morning all went well.'

We said Mrs. Watts was able to enter into the artist's aims. Let us hear her own words: 'This record must fail greatly if it does not convey the truth that he habitually dwelt upon a high spiritual plane, and that from this he did not step down to do the common things of every day, but rather that the everyday duties were lifted up by him to take their place, in perfect harmony, on the higher plane.'

Virginibus Puerisque.

March.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

'Whose heart is as the heart of a lion.'—2 S 17¹⁰.

I want to say a few things to you to-day about the month of March, and first of all we turn to ask how it got its name. It was again the Romans who called it by the name that has clung to it. They called it after Mars—one of the many gods we saw they worshipped. He was the god of the year, and they called the month after him because their year did not begin, like ours, in January, but in March.

You will see—if you just think of it—that there is very good cause for beginning a new year in March. The god Mars was supposed to have care especially of the vigorous growth of trees and plants in the spring, and he was honoured by the Romans in gifts they presented to him of spring flowers and early fruits.

This is the month when we begin to think of gardens, and to prepare the soil for the sowing of the seed. After the hard frost of the winter the ground is soft and moist again, and all over the country there is the feeling that things are opening out once more into fresh life.

That seems to be a very good reason for thinking, as the Romans did, that March is the first month of a new year.

But though Mars was thought of as the god of Spring, he was also regarded as the god of war, and it is in this way that he is always remembered now.

He was a noisy, blustering god, who was supposed to be their protector in warfare and their leader into battle.

Perhaps they had a taste often of the boisterous, windy weather that we usually have about this time, and they thought the month very appropriately called after him.

You know the old saying about March, 'It comes in like a lion and goes out like a lamb.' Well, the beginning of the month is usually very like war in the air—with wind and storm—and it is also like the roaring of the lion.

But though the lion makes a great deal of noise when it wants food, yet it would be a pity if March never suggested anything about the lion save its angry roar.

In March the trees are budding and the first birds arrive from warmer lands, and there is no month of the year which is more full of fresh sights and pleasant sounds after the stillness of the winter.

The boisterous sounds—the winds and the roaring—speak of the cruelty of the lion; but the budding of the flowers and the bursting of the twigs speak of his noble life and his kingly strength.

You may have heard of an English King (Richard I.) who was called 'Richard the Lion-Hearted' because he was the strongest and the boldest knight of all Christendom. He had great skill in the art of war, and he spent most of his time in warfare.

Or you may know of another King of England (Henry I.) who was brave too, but not a lover of war. He loved the arts of peace, and men called him 'The Scholar King.' He knew that a king was strong only if he ruled justly as well as firmly, so he made it his great aim to protect his people against any who tried to oppress them. For this he was known as 'The Lion of Justice.'

You will have read, too, of the many good men and women in Scotland who loved Christ, and who wished to live for Him in the world. They were called 'Covenanters,' and they were often hunted about like beasts for this cause of Truth. But they were brave and fearless, and they were not afraid even to die for the sake of Christ. One of the bravest was called Richard Cameron. He was in the end put to a cruel death; but he was so determined that he would worship God as he wished—in defiance of all the enemies of Christ—that he was known as 'The Lion of the Covenant.'

These were all kings among men as the lion is the King of Beasts. They were men 'whose heart is as the heart of a lion.'

I wonder if you ever heard of 'The Lion of the tribe of Judah.' That is one of the names given to Jesus. There was none of the cruelty of the lion in Him; but He had all its courage and power and strength. He is strong enough to protect us against all the dangers of this month and of every month. Not only is He strong enough, but He is willing. You need never fear any danger if you are on His side. If you are a friend of Christ He will always help you in every trouble; but He will also make you strong and brave as He is. He has promised to give us a new heart, and it will be a clean heart and a brave heart—a heart as the heart of a lion.

The Danger of Mares' Nests in Theology.

BY THE REV. A. E. GARVIE, D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

1. DURING the last century there has been a very rapid expansion of human knowledge, and a very thorough transformation of human thought. Since the Renaissance and the Reformation this process has been going on, but probably the nineteenth century may be regarded as showing the process of change most widely and fully. During the Middle Ages the Church dominated thought and life; and the authority, which often degenerated into the tyranny, of 'the queen of the sciences' was unchallenged, or challenged only at very great risk or cost. In the modern world an emancipation of the varied interests and pursuits of human society from ecclesiastical surveillance and control has been taking place, and even Christian theology has been drawn into this movement. The ban of authority is broken, and theology is seeking to maintain itself in freedom. As the human mind is one, it cannot remain unaffected by the progress of human knowledge and thought around; and it would even appear as if its former servants were claiming to be its present masters. Historical and literary criticism, scientific discovery, and philosophical inquiry sometimes seek to dictate terms of peace on the evident assumption that the battle has gone against it; and even in the Christian churches there are thinkers and writers who seem to regard the belief in miracles, for instance, as the Adrianople of Christian theology, which should be forthwith surrendered to the alliance of criticism, science, philosophy.

2. Modern knowledge and thought claim all reality as their province; and during last century religion has received attention from both science and philosophy such as it had not received before. It was impossible for philosophy, dealing with the ultimate problems of the world, to ignore religion, which claims to relate man to the ultimate reality; but in Kant's *Religion within the Limits of Reason Only* we have the beginnings of the modern philosophy of religion; and to Hegel this discipline owes more than to any other great thinker. To thinkers of an earlier age it would have appeared certain that religion as an expression of the mind of man belonged as a subject of study to philosophy and not to science; but during last

century science was steadily encroaching on the domain of philosophy, and claiming that mental phenomena no less than physical fell under its dominion also. The *Lectures on Metaphysics*, by Sir William Hamilton, contain a great deal that now is without dispute relegated to the science of psychology. The study of the inner life of man by the exact methods of science has made great advance within a short time; and now in the psychology of religion the religious life of man is subjected to its close scrutiny. As the facts about men's religious life throughout the world have been gathered, the endeavour has been made amid all the perplexing variety of beliefs, customs, rites, to discover uniformity by the comparative study of religions. Thus has the range of knowledge been extended, and the method of study been defined.

3. It would be folly for Christian theology to ignore this fresh outlook and to neglect these new resources; for the Christian religion cannot be isolated from all other religions, and its truth and their error be dogmatically asserted. The Christian religion has much to gain from this more extensive and accurate study of what religion in itself is, and what the other religions have become. Whether, and how far, it is fitted and destined to be the universal religion can be determined only if it can be shown to correspond to the essential nature of religion, and to satisfy the permanent and universal necessities of the soul as no other religion can. But even if there was not this inward impulse to abandon its isolation, there is the outward demand. In the name of religion, and in view of the rights of other religions, the Christian religion is being challenged to prove its claim. The missionary enterprise of the Christian Church must be intellectually justified by Christian theology; nor is this the only reason. Many inquiring minds within the Christian Church are disturbed and perplexed in faith by their new knowledge and fresh thought on religion, and are demanding some reassurance in regard to the superiority of this to all other religions. Such thought as the writer has been able to give to the philosophy, psychology, and comparative study of religion has led to a growing conviction that Christian theology in its

own interests as well as in defence or commendation of the Christian faith must fully utilize these new resources.

4. It must be recognized, however, that there is a peril as well as a promise in the application of this new knowledge and fresh thought to the object of Christian faith. There is a danger lest the distinctive character of the religion of Christ should be obscured by being clothed in borrowed and alien representations. There may be a mutilation and a distortion of the object of Christian faith in the attempt to assimilate it to the contents of other beliefs. In the method of comparison uniformity may appear to be secured by the unwarranted sacrifice of real differences. The method of investigation, which has been effective in one sphere of knowledge, may be altogether inappropriate in another. The interest of philosophy and the interest of religion are not identical; and so philosophy may assert as primary what is less vital for religion, and may ignore as an inferior element what for religion has most value. Mind so differs from matter that the methods of physical science are not without modification applicable to the study of it. Religion involves a relation to a reality that does not come within the observation and experiment of science; and consequently, even if psychology were adequate to describe and explain most of the processes of mind, the doubt may arise whether its plummet can go down to the depths of the soul. The purpose of this article is to enforce the need of caution in the use of these fresh resources of Christian theology, by exposing some of the *mares' nests* which an inadequately critical use of the new methods has discovered.

I.

1. The first attempt to apply to Christian theology one of these partly alien methods was made by philosophy; and we can take Hegel as the conspicuous example of the results of such application. Hegel supposed that in giving a philosophical interpretation of the Christian faith he was confirming the truth by commending it to thought. To him the doctrine of the Trinity has a speculative significance and value. It conforms to his formal principle of thesis, antithesis, and synthesis; it accords with his material principle of God in Himself, God in the otherness from Himself, and God in the return to Himself. 'In his account of Christianity,' says Pfleiderer, 'he treats

of God, firstly *per se*, as He is in eternity (Kingdom of the Father); then in His manifestation in history (Kingdom of the Son); lastly in His return from manifestation into Himself in the process of reconciliation, or as the spirit of the Church, which is the eternal in time' (*Development of Theology*, p. 77). The reconciliation of God to Himself, the taking up of the difference once more into unity 'can only take place by a process within the human spirit,' and this is 'conceived in the creed of the Christian Church as the external history of the incarnation of God in Christ, as the atoning death of the God-man.' 'Thus the orthodox conception of the deity and humanity of Christ is explained as an inner necessity of the religious consciousness in its Christian stage.' Hegel, however, does not hold Jesus to have been a really supernatural being, but essentially a man conscious of oneness with the will of God (*ibid.* pp. 78-79).

2. Although the Right Wing of the Hegelian school tried to develop a Christian theology on this basis, the Left Wing soon showed how far these speculative ideas were from the distinctive Christian faith. As Hegel identifies the Divine Trinity with the process of the world, God appearing to come to self-consciousness in man only, and completing His or its evolution in the Hegelian philosophy, Hegelianism easily passes over into pantheism, or even, in view of the abstract ideas with little religious content used, into what Pfleiderer has properly described as *panlogism*. As Strauss proved, the idea of Incarnation as presented by Hegel is more applicable to humanity as a whole than to the historical Jesus. We may say that this Hegelian version of Christian doctrine is a mare's nest. For this failure two reasons can be given: the interest is cosmic rather than ethical, and the method is too intellectual. The object is the explanation of the world in terms of thought, and not the deliverance of man in facts of experience. Speculative thought tends to a premature monism; religious experience recognizes a dualism of sin and God, which can be transcended only in a gradual process of redemption. The apprehension and appreciation of this process requires more than the exercise of the intellect; it is the moral conscience and the religious spirit in man that must be exercised; for the Christian faith that grasps the reality of God in Christ and His Cross has another interest and another method than any philosophy has ever had.

Literature.

THE PAGAN TRIBES OF BORNEO.

EVEN Messrs. Macmillan, although they have so completely outstripped all competitors in the publication of books of Religion and Custom, have rarely issued a finer or more satisfactory book than *The Pagan Tribes of Borneo*, by Dr. Charles Hose and Mr. William McDougall (2 vols., 42s. net). Dr. Hose is an authority in this field, in which there are many workers. He has been assisted by Mr. McDougall, whose province is rather philosophy (he is Reader in Mental Philosophy in the University of Oxford), but who has given his leisure minutes to this study and has seen the book through the press.

One is tempted by the fine illustrations to turn over the pages first of all without reading. It is easy enough now to obtain photographs, but these photographs are particularly well taken; they have been carefully chosen to illustrate the pages as they pass; and the reproduction of them is itself a work of art. The pagan tribes of Borneo have been, we say, much studied, but every student finds something of fresh interest in them. And Dr. Hose has the advantage of his five-and-twenty years' intimacy. He is therefore able to be more exact than the ordinary traveller. Thus on the difficult matter of animism he says pretty decidedly that the tribes of Borneo do *not* believe that all material things are animated by spirits. If a trap fails to work owing to its faulty construction, the trapper does not propitiate or punish the evil spirit residing in it, he proceeds to discover and rectify the faulty part.

At the same time the Kayans (whom Dr. Hose knows best and describes most fully) have plenty of spirits to trouble or be troubled by. He divides them into three classes.

'(1) There are the anthropomorphic spirits, thought of as dwelling in remote and vaguely conceived regions and as very powerful to intervene in human life. Towards these the attitude of the Kayans is one of supplication and awe, gratitude and hope, an attitude which is properly called reverential, and is the specifically religious attitude. These spirits must be admitted to be gods in a very full sense of the word, and the practices, doctrines, and emotions centred about these spirits

must be regarded as constituting a system of religion.

'(2) A second class consists of the spirits of living and deceased persons, and of other anthropomorphically conceived spirits which, as regards the nature and extent of their powers, are more nearly on a level with the human spirits than those of the first class. Such are those embodied in the omen animals and in the domestic pig, fowl, dog, in the crocodile, and possibly in the tiger-cat and a few other animals.

'(3) The third class is more heterogeneous, and comprises all the spirits or impalpable intelligent powers that do not fall into one or other of the two preceding classes; such are the spirits very vaguely conceived as always at hand, some malevolent, some good; such also are the spirits which somehow are attached to the heads hung up in the houses. The dominant emotion in the presence of these is fear; and the attitude is that of avoidance and propitiation.'

The supreme being of the Kayan spiritual world is Laki Tenangan. He is a fatherly god who protects mankind. He has a wife, Doh Tenangan, who is specially addressed by the women. Laki Tenangan 'is addressed by name in terms of praise and supplication; the prayers seem to be transmitted to him by means of the souls of domestic pigs or fowls; for one of these is always killed and charged to carry the prayer to the god. At the same time a fire is invariably at hand and plays some part in the rite; the ascending smoke seems to play some part in the establishment of communication with the god.'

Dr. Hose gives an example of these prayers. 'The supplicant, having killed a pig and called the messengers of the god, cries, "Make my child live that I may bring him up with me in my occupations. You are above all men. Protect us from whatever sickness is abroad. If I put you above my head, all men look up to me as to a high cliff."'

The Kayans have, of course, their creation myth. How puerile it seems beside the Creation story of Genesis. How useless for religion or ethics. Now that we have found Creation narratives all over the earth, do we not see more than ever that in the Hebrew story there is a hand that directs to righteousness?

THE MEANING OF GOD.

An important book has been issued at the Yale University Press on the Doctrine of God. It is not a theological treatise. The author is William Ernest Hocking, Ph.D., who is Assistant Professor of Philosophy in the University; and the book is philosophical. But inasmuch as Professor Hocking goes beyond all the philosophical systems of the day that he may reach God, and, reaching God, gives us an exposition of His nature and work, we are entitled to say that we have in this book a contribution to the Doctrine of God. The title is *The Meaning of God in Human Experience*.

The two systems of philosophy which Professor Hocking considers worthy of notice at this present time are Idealism and Pragmatism. And both systems are found wanting.

He has a certain affection for Idealism, and would be satisfied with it if it would not stop before it has taken the last step. He is dissatisfied with it because it is unfinished. It has not gone the length of God, and so it has no worship; it does not recognize the particular and the historical in religion, and so it carries no proper authority with it.

He is still more dissatisfied with Pragmatism. It is not properly a philosophy at all; it is a criticism. 'It is the function of the pragmatic test (as of pain and discomfort generally) to point out something wrong; the work of discovering what is right must be done by other means.' Pragmatism makes still less progress in the path that leads to God. 'Far less than absolute idealism is positive pragmatism capable of worship.'

Is there any other 'ism' that will do? Yes, Mysticism will do. Not everything that is called by that name. Not the mysticism of mantic and theurgy, mysticism of supernatural exploit, seeking short-cuts to personal goods. Not the speculative mysticism of the text-books. But mysticism as a practice of union with God—that will do. That mysticism will do 'which lends to life that value which is beyond reach of fact, and that creativity which is beyond the docility of reason; which neither denies nor is denied by the results of idealism or the practical works of life, but supplements both, and constitutes the essential standpoint of religion.'

'The mystic finds the absolute in immediate experience. Whatever is mediated is for him not yet the real which he seeks. This means to some

that the mystic rejects all mediators: the implication is mistaken. To say that a mediator is not the finality is not to say that a mediator is nothing. The self-knowing mystic, so far from rejecting mediators, makes all things mediators in their own measure. To all particulars he denies the name God—to endow them with the title of mediator between himself and God. Thus it is that the mystic, representing the truth of religious practice, may teach idealism the way to worship, and give it connection with particular and historic religion.'

And thus the volume is in a sense a volume of mystical philosophy. But no phrase will adequately cover its wide reach and its intensity of religious feeling.

KANT.

The Crowning Phase of the Critical Philosophy is the title which has been given to a study in Kant's *Critique of Judgment*, by R. A. C. Macmillan, M.A., D.Phil. (Macmillan; 10s. net). With a fine modesty which fails to cover up his real ability, the author acknowledges that the study is of more value to himself than to his reader, the conclusions being so much less satisfactory than the discipline of reaching them. But the same candour makes the book valuable to the reader also. We can follow the course of investigation almost as if we had made it ourselves; and although we are not disciplined by it in the same degree we are greatly enlightened.

One question is continually before us. What necessity of life or thought drove this capable, candid thinker to a re-study of Kant's *Critique of Judgment*, confessedly the least satisfactory of all Kant's writings? The following passage is the explanation.

'It is a miserable reflection that the beliefs which are dearest to the human heart and which the common reason of mankind has never seriously doubted, have either been asserted by philosophers on a basis of scepticism which is almost worse than useless or have been brushed aside in scorn as cobwebs of the brain. Kant's proofs for the existence of God, the Soul and Immortality have been declared irrational. This is well, but what has Idealism been able to offer in their place? Nothing but a blank vacuity. The forgiveness of sins, the peace of God that *passeth Understanding*, the renewing grace of the Holy Spirit, the life

everlasting and the sense of continued fellowship with our dear and holy dead: these are things in comparison with which the greatest achievements of Science are illusive gain, and on these precious intuitions Idealism is silent. We are only told that everything is spiritual: an act of cognition is spiritual; fish and fowl are low down in the scale, but they are none the less objects of spiritual experience. The result is that, although a difference of levels is maintained, the distinctive meaning of Spirit has been squandered. For those who cherish such beliefs as have been mentioned, there is no shelter in the groves of Philosophy unless it be irrational philosophy, and that we do not want. We are disinherited to herd with mystics who love the way of unreason; we are fain to lend our ears to the fabulous reports from another world of so-called Spiritualism, reports which are anything but spiritual and much more nearly resemble the gibberish of forlorn devils shivering on the cold shell of Reality or the distant sound of muffled voices from behind a frosted pane; or we are left at the mercy of sub-conscious incursions which may hail from a hell as often as from heaven.'

It is a remarkable book. Written with fervour, it is intellectually clear as the day. No exposition of Kant has any chance with it. And to make Kant known is as great a service as any student of philosophy can render us in these days.

RELIGIOUS FEELING.

The Rev. Isaac A. Cornelison, D.D., died in his eighty-third year while his book on *The Natural History of Religious Feeling* was passing through the press (Putnams; 12s. 6d. net). We are astonished to learn his age. For this is not the work of decrepitude. Dr. Cornelison had a strong conviction that recent studies in Conversion were on wrong lines and were coming to wrong conclusions. They tended to make conversion a purely natural thing, a thing wholly within the ability of any man to bring about. He, on the contrary, held that it is wholly supernatural. To that effect he quotes from Hodge, and argues earnestly himself. His words are: 'That this regeneration is produced by immediate divine agency without the co-operation, or even the knowledge of the recipient, is put beyond question by the illustration our Lord used, namely birth; and by His words, "The wind bloweth where it

listeth; thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit.'" Like the breathing of the breath of life into the nostrils of the first man, it is a purely supernatural work,—a miracle, not dependent upon, or complicated with, any human agency or with the operation of any natural causes.'

The book is accordingly an investigation into the nature of man, in order that the very foundation of the naturalistic doctrine may be taken from it. And throughout the investigation illustrations are used of actual and unreal conversions. At the end of the book a short history is offered of some of the most famous cases of conversion on record.

OUR GROWING CREED.

The Rev. William D. McLaren, M.A., and Professor D. S. Adam, D.D., of Ormond College, Melbourne, have worked together in the production of a volume which contains a restatement of evangelical doctrine in the light of recent additions to our knowledge of the world. The title of the volume is *Our Growing Creed* (T. & T. Clark; 9s. net).

The partnership is a happy one. Mr. McLaren writes the systematic, which is by far the larger part, and Professor Adam the historical. Between them they cover the whole field of systematic and historical theology. This is itself a notable achievement in a single volume, even though the volume is a large and closely filled one. But both men have their particular work well in hand and admit no irrelevancies.

A restatement of evangelical theology that is sensitive to scientific results has been felt necessary for some time. The student of one doctrine is never sure how to relate his subject to other doctrines. The pressure of physical science has been felt most keenly in the doctrine of sin. But a modification of the doctrine of sin may involve a reconsideration of the whole doctrine of man, and the doctrine of man involves the doctrine of God. This volume is therefore a welcome guide and relief. And it is the more welcome that the authors of it are at once so well furnished, so sensitive to truth, and so loyal to the Faith.

Edward Thring of Uppingham had a great reputation in life as a headmaster, but his reputation after death is greater. Even yet men come unexpectedly upon one or other of his books and their life is never again as it was. Mr. Allenson has just issued a small volume of 'thoughts' from his writings, giving it the title of *Teaching, Learning, and Life* (1s. net).

Mr. William Henry Hudson is known to us as the author of *Rousseau* in the 'Epoch Makers' series. He has now issued *An Outline History of English Literature* (Bell & Sons; 2s. 6d. net). It is a great success. Mr. Hudson has this particular and peculiar gift in perfection. He shows us the whole course of English literature at a glance, and yet with clearness of individual feature. As a first book for junior classes it has no serious rival.

It is very difficult for a man, even for the best trained intellect, to tread so near to pantheism as Mr. Ralph Waldo Trine does in *The Winning of the Best*, and not go over. And yet Mr. Trine does not go over. There is therefore much intimacy of association suggested between God and man, and the book has to be read with desire and receptiveness. The publishers are Messrs. Bell & Sons (2s. net).

It cannot be said that the theory of North Arabian influence on Israel, with which Dr. Cheyne's name is associated, has yet been to any extent taken up by other scholars. But neither can it be said that it will never be taken up. One thing is certain, and it is all in favour of the theory—Dr. Cheyne himself has faith in it and does not weary of commending it.

The clearest exposition he has yet offered is in his new book, *The Veil of Hebrew History* (A. & C. Black; 5s. net). For one thing, the book is positively popular; it may be read with ease by any one. For another thing it is expository, and in no objectionable degree argumentative. Certainly it overturns everything; it offers a new religion; it demands a new Bible. And it has not momentum enough to accomplish all that. Still, it will tell, and at the least, no one need any more say that Dr. Cheyne is unintelligible.

When *Twelve Cambridge Sermons* by the late

Professor John E. B. Mayor was published, the promise was made of a volume of Parochial Sermons. It has come. *Twelve Parochial Sermons* is the title (Cambridge: At the University Press; 2s. 6d. net). The editor speaks of their 'simplicity and perfection of phrase'; of a certain passage he says, 'For balance and beauty of cadence it would be hard to match.' And he says that the matter of the sermons is as finely Christian as the manner is finished. We agree with it all, adding this, that there are sentences which remind us of Bacon, and stick to us as Bacon's do.

Two volumes of the 'Cambridge Greek Testament for Schools and Colleges' have been issued—*Romans*, edited by R. St. John Parry, B.D., Fellow of Trinity College (Cambridge: At the University Press; 3s. 6d. net), and *Second Peter and Jude*, by M. R. James, Litt.D., Provost of King's College (2s. 6d. net). Dean Plumptre, in the commentary on St. Peter and St. Jude belonging to the 'Cambridge Bible for Schools' (English edition), proved that 2 Peter was written by the Apostle; Dr. James proves that it was not. When Dr. James has proved that it was not written by St. Peter, he asks, 'Can 2 Peter be called a forgery?' and answers that question in two full pages.

Mr. Parry's *Romans* is the best kind of work, sure in scholarship, reverent in attitude, free in judgment. He differs frequently from Bishop Moule in the English edition.

The Rev. J. B. Sturrock, M.A., has written a sketch of some *Representative Men of the Scottish Church*, which has been published at Drummond's Tract Depot in Stirling (1s. net).

Dainty without and breezy within is Mr. Theodore Roosevelt's little book on *The Conservation of Womanhood and Childhood* (Funk & Wagnalls; 3s.).

Professor Johannes Kunze, now of Greifswald, has given himself to the study of Symbolics, and with the study of Symbolics his name will always be associated. His most popular work has been translated into English under the title of *The Apostles' Creed and the New Testament* (Funk & Wagnalls; 3s.). Its great discovery is that the doctrine of the New Testament is drawn from the Apostles' Creed, not the Apostles' Creed from the

New Testament. The title 'Apostles' Creed' is therefore still untrue; but not because the creed is post-apostolic; it is untrue because it is pre-apostolic.

The Teaching of Christ has often been studied by the pure student. Dr. Campbell Morgan has given us a preacher's exposition of it (Hodder & Stoughton; 6s.). He divides it into three parts, the teaching concerning Personalities, the teaching concerning Sin and Salvation, and the teaching concerning the Kingdom of God. The Personalities are God, Himself, the Spirit, Angels, Satan and Demons, Man. Dr. Morgan gathers the texts together,—all the texts on the particular topic,—and then from their information he preaches a sermon on that topic, a sermon as instinct with life as it is reliable in fact.

The Rev. Nehemiah Curnock has written a short devotional commentary on *The Comfortable Words of the Holy Communion* (Kelly; 1s. net). The 'words' are Mt 11²⁸, Jn 3¹⁶, 1 Ti 1¹⁶, and 1 Jn 2¹; and on each 'word' Mr. Curnock has comfortable things to say. For in the Holy Communion (Methodist as he is, and very loyal) he finds made sure to him the promise both of this life and of that which is to come.

The Rev. W. Hume Campbell, M.A., Principal of St. Christopher's College, Blackheath, has published a volume of *Lessons on the Ten Commandments* (Longmans; 2s.). The book is arranged in a most thorough manner for the immediate use of the teacher, every Lesson being divided into Introduction, Presentation, Association, Doctrine, Application, Expression Work, and Suggestions for the Blackboard.

The Rev. James S. Stone, D.D., Rector of St. James's Church, Chicago, has written a history of our Lord during the great Forty Days. His title is *The Glory after the Passion* (Longmans; 4s. 6d. net).

Dr. Stone discusses all the questions which have been so often discussed, dipping always on the traditional side like a wise man, and also a few questions which have been asked only in our day. For he is quite modern, with all his acceptance of the Fathers.

This is the value of the book. It is a résumé

of orthodox opinion and it is an independent modern study of the whole thorny subject. Being written in good serious English it is very pleasant to read.

A volume on *Primeval Man*, by A. Hingston Quiggin, M.A., has been introduced by Dr. A. C. Haddon, who vouches for its scientific reliability. Its simplicity (it is written for the use of teachers of young children) we can see for ourselves. We can also see that it goes over the history of the Stone Age in Britain clearly, and that every step is illustrated by well-chosen diagrams and photographs (Macdonald & Evans; rs. 6d. net).

The Legacy of Greece and Rome is the title of a book which is the embodiment of a good idea conceived by Mr. W. G. de Burgh, M.A., Professor of Philosophy in University College, Reading. The idea was to write such a book as would place the man or woman who had had no classical education on a level with the man or woman who had—as far as information can do it. So all the names and all the influences are given. And it all appears in a readable book of the most moderate dimensions, published by Messrs. Macdonald & Evans (2s. 6d. net).

Father Bernard Vaughan, S.J., the author of *The Sins of Society* and other popular books, has now published a volume containing ten 'Conferences,' with the title of *Socialism from the Christian Standpoint* (Macmillan; 6s. 6d. net). His 'Conferences' would usually be called addresses. Six of them were delivered in New York.

Father Vaughan is not a Socialist. 'We find that a wide gulf separates the Catholic from the Socialist.' 'Against Socialism, as it is, the Catholic Church has resolutely set her face. She will have none of it. Socialists, on the other hand, have declared if the ideal commonwealth is to be realized the Catholic Church is in the way, and must go.'

Accordingly, the book is, more than anything else, an attack upon Socialism 'as it is.' Father Vaughan is desirous of showing that the Catholic Church cares for the poor, but that that is not Socialism. Indeed Socialism, he thinks, does not care for the poor. He even attacks the Christian

Socialists of the Anglican Church. He has particularly hard things to say about Mr. Percy Dearmer. Mr. Dearmer may easily reply that Father Vaughan's book is a misnomer. He calls it *Socialism from the Christian Standpoint*. Mr. Dearmer may ask if this is either Socialism or Christianity.

For the public speaker who is already in practice, but more for the public speaker whose public speaking is still in prospect, Professor I. L. Winter of Harvard has prepared a manual which seems to supersede all its forerunners in reliability and usefulness. In Professor Winter's hands public speaking is both a science and an art. That is to say, it has its rules and regulations which are scientifically determined by the laws of acoustics, and it has its perfection which must be obtained by persistence in speaking. The rules are for all, the practice is for each. Professor Winter has no faith in the man who learns how to speak but does not speak; and he has no hope for the man who speaks without learning how to speak. The first part of the book, accordingly, deals with 'Principles'; it occupies fifty-six pages. The second part is called 'Technical Training'; it runs to page 175. The third part is 'Platform Practice'; it ends with the book and page 390. The second and third parts are wholly taken up with examples; and many of the examples are quite fresh. They are divided according to their purpose—whether to instruct, persuade, or delight; and according to their occasion—whether public lecture, college address, or after-dinner speech.

The title of the book is simply *Public Speaking* (Macmillan; 8s. 6d. net).

The Care of the Body is the title of a book written by Professor R. S. Woodworth of Columbia University (Macmillan; 6s. 6d. net). It is the work of a medical man who has an interest in young men, not in their body only but in their whole self, and who tells them in plain language what to do that they may not worry about the body but may have it always as a fit and willing servant. There is in the book none of that raw physiological writing which makes books of this kind sometimes so intolerable. The chapters could be spoken in public or read at boys' clubs. And what a gain it would be to the boys themselves, and to the world,

if these simple facts were known and these familiar hints obeyed. Even the chapter on Disease is inoffensive and full of useful information.

The Rev. George Harford, M.A., has written a paraphrase, or 'expanded rendering,' as he calls it more correctly, of the Epistle to the Romans and has published it under the title of *The Gospel according to St. Paul* (Marshall Brothers; 1s. 6d. net). Now Mr. Harford is a trained scholar, and this careful work of his does undoubtedly make the difficult Epistle less difficult.

In *A Catechism of Life* (Methuen; 1s. net) Alice Mary Buckton asks and answers questions which the catechisms of doctrine have to ignore. Take one of them and understand the rest.

'What is Passion?—Passion is the impulse to the concentration of the energies of Life, on all or any of the planes of being. Desire on the physical plane only is lust. The increasing of the ideal elements in passion is the glory of human love. Obedient to natural law in the animal, desire is further regulated in man by his mental and spiritual conceptions, and becomes chaste. Passion fulfils its destiny in man when it is illumined by knowledge, and consecrated by its end and aim.'

Wesley and Whitefield have been brought into one volume as 'Leaders of Revivals' (Meyer; 1s. net). The author is the Rev. H. Maldwyn Hughes, B.A., D.D. Dr. Hughes has aimed high and been successful. He has given us an intelligible sketch of the whole evangelical revival which took place under the leadership of these men.

Selina Fitzherbert Fox, M.D., B.S., has gone over the published prayers of forty centuries (2000 B.C. to 1912 A.D.), and, selecting the best, or at least the best for modern use, has published them in a handsome volume under the title of *A Chain of Prayer across the Ages* (Murray; 5s. net). There is all the variety of kind and of country that we look for; one thing only is common to them all—brevity. The oldest prayer is by Abraham, whose date is reckoned at 1900 B.C. But the prayers are not arranged in chronological order. They have been so arranged that subjects of diverse interest have been included for every day, extending over a period of six months. There are two useful indexes, one of authors and one of subjects.

Dr. Georges Chatterton-Hill, Privatdocent of Sociology at the University of Geneva, published only in the end of last year a large volume on the Sociological Value of Christianity. How does he manage to publish another large volume in so short a time? The explanation is that the new volume on *The Philosophy of Nietzsche* (Ouseley; 7s. 6d. net) was written eight years ago.

Why he did not publish it eight years ago Dr. Chatterton-Hill does not tell us. He only tells us that it is published now as he wrote it then, although he has changed his mind about several things in the interval.

The introduction is thus by no means reassuring. But the book is all right. Dr. Chatterton-Hill lets Nietzsche speak for himself. He neither approves nor condemns. He simply takes care that Nietzsche does not misrepresent himself. So that in this volume we have the sum and substance of Nietzsche's philosophy and are saved the labour of reading the volumes which Nietzsche wrote.

And what does it come to? In closing we read: 'Thus does the immoralism of Nietzsche resolve itself into the strictest moralism. And in the same way the atheism of Nietzsche resolves itself into a faith which is as a burning flame, and which glows like the evening star in the pale azure sky. The faith of Zarathustra—faith in life, faith in the infinite possibilities of life—is a faith which shall remove mountains. And Nietzsche does here but confirm a law which we witness everywhere in operation, a law observed by a careful study of social life and social phenomena the world over—namely, that *religion*, under one form or another, is a sociological necessity. We have no single instance, either in practice or in theory, of a society without religion. Religion does not necessarily imply belief in an anthropomorphic deity. Religion means the belief of a community, belief in a common ideal, based on identity of interests.'

In *The Boy and his Clubs* (Revell; 1s. 6d. net) Mr. William McCormick pleads for the establishment of Boys' Clubs. The Y.M.C.A. is too expensive for the working boy. Here (in Mr. McCormick's language) the Y.M.C.A. 'strikes a snag, and must always strike the same old snag. Its rates are too high.' 'And here,' he says, 'steps in the boys' club of the mass variety, which catches boys by the wholesale, fascinates them by its fun,

entertains them for a penny or two a week, and if properly managed holds them for years, rearing them from their twelve-year-old boyhood into their twenty-one-year-old manhood, and befriending in time their wives, and coddling their babies, and giving to their varied household a friendship and an uplift which they could not anywhere else have found.'

Mr. Robert E. Speer, most indefatigable maker of books, has published *Men who were Found Faithful* (Revell; 3s. 6d. net). In that book he sketches the career of Samuel Chapman Armstrong (Brigadier-General in the Civil War and then untiring worker on behalf of the freed slaves), Arthur Mann (Chinese missionary), William Bartlett Seabury (another missionary from America to China, in saving whom from drowning Mann met his death), and thirteen more—all men of whom the world is not worthy and who deserve to be added to the Great Roll.

The question, 'What must I do that I may have eternal life?' has been answered by the Rev. John Douglas Adam, D.D., in a small volume with the title of *Religion and the Growing Mind* (Revell; 2s. 6d. net). Dr. Adam's style is quiet and pleasantly free from 'Americanisms.' Beginning with the question, 'What are we?' he proceeds by easy orderly steps till at last he has the young man ready to give an answer to *any* man concerning the hope that is in him.

Men who made Good (Revell; 3s. 6d. net) is a title which (we may be pardoned for saying it) might have been made better. It contains a number of short biographies of men who did well (1) as Artists, (2) as Authors and Lecturers, (3) as Editors and Publishers, (4) as Inventors, (5) as Philanthropists, (6) as Religious Workers, (7) as Scientists, and (8) as Statesmen. The Religious Workers, to take one department, are Antonio Arrighi, James Evans, John G. Paton, and 'Gipsy' Smith. It is a good book; it contains much illustrative matter for the preacher, and it is written with sincerity.

Mr. G. W. de Tunzelmann, B.Sc., M.I.E.E., formerly Professor of Physics and Astronomy at the Royal Naval College, Dartmouth, has been giving lectures here and there on the relation

between Religion and Science, and now he has gathered them into a volume which he calls *God and the Universe* (S.P.C.K. ; 4s.).

Mr. Tunzelmann discerns three stages of progress in the controversy between Religion and Science—first, antagonism ; next, independence ; then, aid. It is of the last stage that he himself is the happy exponent. He believes that Religion needs Science, as much as the scientific man needs religion. He believes that the foundation of all true and reliable Religion is scientific investigation. And now all that the study of physical science can do is to point the way to the acceptance of such a God as the God who is seen in the face of Jesus Christ.

The Rev. J. P. Lilley, M.A., D.D., has made a study of all that has been told us of *Four Apostles*, and his book has been published by the S.P.C.K. He has made this study for the purpose of discovering the secret of success in missionary work. For St. Philip, St. Bartholomew, St. Matthew, and St. Thomas were all men like-minded as we are and yet they were eminently successful. Their secret is not to be announced in a sentence. Dr. Lilley, a most accomplished scholar, has taken great pains. He has followed them step by step. He has interrogated them at

every departure. He has entered into the very sanctuary in which their lives were spent.

As character sketches these studies are memorable. But how much more than character sketches are they to the preacher of the Gospel, whether at home or abroad. Dr. Lilley has written many books ; he has reserved his best intellectually and spiritually for this book.

It would be unfair to speak of *The Wider Gospel* (Stock ; 3s. 6d. net), by Mary L. Dodds, as a contribution to the doctrine of universalism. For, although there is a marshalling of Scripture texts, which at a first glance suggests the old method of proof-text argument, the author arrived at her conclusion in a very different way and holds it now in a very different spirit. Is she right? Is she wrong? No one can answer it who does not take Christ into account.

There seems to be no end to the surprises which the British Museum has for us in its manuscript room. The latest, and it *is* a surprise, so quaint in language, so intimate in approach to God is it, is entitled *The Cloud of Unknowing*, which has been edited, with an introduction, by Evelyn Underhill (Watkins ; 3s. 6d. net). Do not on any account forget to add it to your literature of devotion.

What were the Churches of Galatia?

By SIR WILLIAM M. RAMSAY, LL.D., D.D., D.C.L., EMERITUS PROFESSOR OF HUMANITY
IN THE UNIVERSITY OF ABERDEEN.

V.

X. THE GROUP OF THE FOUR CHURCHES.—St. Paul habitually grouped his churches in certain larger unities.¹ He did not think that the Universal Church was made up of single congregations. He classifies the ultimate units, viz. the congregations, in larger groups, and speaks of the churches of Asia, Galatia, Macedonia, Achaia. In these groups of congregations Professor Harnack, as we shall see in section XI., recognizes unhesitatingly the Roman provinces ; and this we consider to be certainly true ; but we must not

assume it even on his authority. One province, however, he leaves out, or veils under the 'etc.,' viz. Galatia. Those who hold the North-Galatian theory cannot admit that province.

The organizing character of St. Paul's mind appears in this habit. He felt that the highest unity, the Universal Church, could not safely be constructed at *that period*² out of separate, single, individual congregations. The causes leading to

¹ Gal 1², 1 Co 16^{1, 5, 15, 19}, 2 Co 1^{1, 16} 8¹ 11¹⁰, 1 Th 1^{7, 8}, Ro 15²⁶, etc. Luke uses geographical rather than political expression.

² It is illogical to argue that, because Paul in practice acted on this principle, therefore it is a universal and absolute law. It is relative to human society and character, and political circumstances, and is permanent just in so far as those conditions are permanent.

isolation and disunion were too strong; and it was necessary to combat these causes by means of intermediate groups in each of which there existed a certain unifying and consolidating influence, and which (as one cannot doubt) involved some kind of intermediate authority, intervening between the authority of the Universal Church and the powers of the single congregation. Even when there was in Achaia only the single Church of Corinth,¹ still Paul thought and wrote about the congregations of Achaia.

Now what was the case with the four congregations or churches, Antioch, Iconium, Derbe, and Lystra? They had been converted² and organized together; they were situated not far from one another on or near a great Roman highway, the 'Imperial Road,'³ so that a traveller by land moving eastwards or westwards between Syria and Jerusalem on the one side and the province Asia, Ephesus, Corinth, and Rome on the other, would have the whole four on his path. That Paul must have grouped them in a higher unity, or in two higher unities, is in accordance with his settled practice and custom. Therefore, either they must have been grouped (as the South-Galatian theory maintains) in the Roman province to which they all belonged, or they must have been classified in two groups, viz. the two regions in which they were situated. There is no other possibility, except to say that they alone were never grouped by Paul, but remained isolated and individual congregations. It may be doubted if any one will venture to maintain that last supposition.

Could they then have been grouped as churches of two regions, Phrygia and Lycaonia? This seems impossible.

1. Iconium would then be in a separate group

¹ Cenchreæ was part of Corinth: in Athens there was no church, but only a few unorganized adherents. See 1 Co 16¹⁵.

² The mere fact that they were converted together on one journey proves nothing as to their classification. Paul converted Philippi, Thessalonica, Beroea, and Corinth on one journey in rapid succession; but he classed the first three as churches of Macedonia, and the last as a church of Achaia, proceeding there according to the Roman provincial division, as Professor Harnack rightly says (see section XI.).

³ Via Sebaste, βασιλικὴ ὁδός. At first I rendered the Greek term as 'Royal Road'; but the Latin shows that 'Imperial' is the more correct epithet. The emperors were commonly called βασιλεῖς by those people who spoke and wrote Greek.

from Lystra, yet they were close together and in close connexion with each other (Ac 16³).

2. Luke calls both regions Galatic; this must imply that he regarded the two regions as included in a higher (*i.e.* Galatic) unity; and there is no other way of interpreting this 'Galatic' unity, except that 'Galatic' means 'belonging to the province Galatia.' Such is the meaning of this adjective in local usage at that time (as will be shown below, section XII.).

3. There is no evidence that Paul ever spoke or thought of 'the churches of Phrygia' or 'the churches of Lycaonia.' Such names could only begin (and did come into use) at a later date, when Phrygia and Lycaonia became Roman provinces.

4. The writer of 2 Ti 3¹¹ (whether Paul himself or, as some say, a pupil, *e.g.* Timothy himself) seems to have grouped Antioch and Iconium and Lystra together, as being all three in some special connexion with Timothy: he does not add Philippi or other places where Paul's sufferings were equally known to Timothy.

5. Antioch was a Roman colony, and the inscriptions show that not merely the Latin colonists, but also the Greek-speaking natives prided themselves on this fact: the personal names in the city became in a very large degree Roman in type, even when written in Greek: the honour and distinction of the city lay in its rank as a Roman colony. The same was the case with Lystra. It is enough to mention the honorific titles Claudio-Derbe and Claudiconium. Was Paul indifferent to the municipal feeling? That certainly is not like him. Even John, who was naturally much less considerate of the pagan side of the Christians' situation, regards each of his churches of Asia as representative of its city and heir to the city's history, its glory, and even its weaknesses.⁴

6. No one has ever attempted seriously to maintain that there existed at this time a group of two Phrygian churches, Antioch and Iconium, and a separate group of two Lycaonian churches, Derbe and Lystra, and to explain why the fully organized churches of the two regions should have dropped entirely out of early Church history after

⁴ This may probably be assumed with universal consent. Almost every commentator tries to trace the likeness of the Church to the city. That the Church is, so to say, the soul of the city is proved in minute detail in my *Letters to the Seven Churches*.

the second journey of Paul (Ac 16¹⁻⁵).¹ When about A.D. 295 there came into existence two real provinces, Pisidia (including Antioch and Iconium, and probably Lystra²) and Isauria (including Derbe), and when in A.D. 372 the permanent Byzantine provinces were formed, Pisidia (including Antioch) and Lycaonia (with Iconium, Derbe, and Lystra), these districts were already more completely equipped with bishoprics than any other part of the Christian world. These two great Christian cities Iconium and Antioch must have exercised a continuous and powerful influence in the country around from their foundation onwards; and their history is less obscure than that of any other bishoprics in Asia Minor (except one or two of the greatest cities). Yet they are unknown henceforth to Paul, to Luke, and to Peter, unless they are churches in Galatia.

Accordingly, we must conclude that St. Paul paid no attention to the difference of race and language that existed between the Phrygians and the Lycaonians. He regarded the four cities as Imperial cities, and he addressed them in Greek (which was the language of the Roman East). He deliberately ignored and opposed the separating tendency of racial and linguistic differences. He found in the Roman and Imperial unity an instrument whereby the unity of the Universal Church might more easily be attained. Constant intercommunication, and frequent mutual offices of help and love, were the means of maintaining the community of feeling and belief and ritual among the scattered congregation. The strength and stability of the Empire rested on roads and travel, and on ease and certainty of intercommunication. The insistence on, even the mere acknowledgment of, racial differences must tend to impede the unification alike of the Empire and the Church. Rome originally had of set purpose trampled on racial differences and framed her governmental districts with complete disregard of the old national lines of demarcation. Strabo about A.D. 19 mentions in regard to the province Asia that the Romans had disregarded national

distinctions,³ and organized the *dióceses (conventus)*, i.e. the subdivisions of Asia *provincia* for judicial purposes,⁴ according to another principle; and remarks that this Roman custom caused great difficulty to the geographer.

St. Paul follows the same line. He is thoroughly Roman on this side of his genius. He is an organizer, methodical and constructive, turning to his own purpose all the resources which Imperial organization had supplied. Amid the great struggle which was being fought out in the Empire between the centrifugal or destructive and the centripetal or unifying currents of social conditions,⁵ he whole-heartedly favoured the latter, and opposed the isolating influence of race: 'There is neither Jew nor Greek.'

Accordingly, the supposition that he could ever have dreamed of classifying his churches according to such subdivisions as Phrygia and Lycaonia is wholly opposed to his nature, and hostile to his purpose and his method.

We are therefore driven to the other view, viz. that those four churches were grouped by Paul in a unity as the churches of the province. There was no other title except the provincial possible for them as a unified group. They could not be called the churches of Phrygia, for two were Lycaonian; nor the churches of Lycaonia, for two were Phrygian; nor the churches of Asia Minor, because such a name was then unknown and such a unity had no existence: and the term 'the churches of Asia' does not and could not possibly include Antioch, etc. I know of no possible unity and no possible title under which those four cities could be grouped together except that of the Roman province to which they

³ τοὺς Ῥωμαίους μὴ κατὰ φύλα διελεῖν αὐτοὺς, ἀλλὰ ἕτερον τρόπον διατάξει κ.τ.λ., p. 629.

⁴ Cicero, it is true, speaks of several *conventus* in his province by national names (*Att.* v. 21. 9), *Pamphylum*, *Lycaonium*, *Isauricum*; but he unconsciously illustrates the truth which Strabo mentions: his *conventus Lycaonium* was the one that met at Philomelium in ordinary course (cf. Pliny, v. 95), his *Isauricus* at Iconium. The commentators, ignoring Strabo's caution, assume that the *conventus* which met at Iconium must have been the Lycaonian: but cf. Ptolemy, v. 4, 12.

⁵ These opposing forces (of which the centrifugal finally proved the stronger) are described briefly in an article in the *Contemporary Review*, March 1912, pp. 340 and 343 ff. I take the terms centripetal and centrifugal from Mr. Zulueta's article in *Oxford Essays*, edited by Professor Vinogradoff, 1909.

¹ The term used about 170-200 A.D., 'Churches of Phrygia,' in the letter about the Lugdunensian persecution, and in Tertullian, *Adv. Prax.* 1, has a different meaning: this question cannot here be discussed, as belonging to later usage.

² Tiberius (A.D. 325) in Isauria was probably bishop of Ilistra.

belonged. Is it, then, in accordance with Pauline custom and early Christian usage that they should be?

No one has attempted to explain how the fully organized churches of the two regions could have dropped entirely out of early Church history after the second journey of Paul (Ac 16¹⁻⁵). There was no other way except to leave this difficulty on one side.

Why should Paul be unwilling or unable to classify his churches according to Roman pro-

vinces? Is there anything in contemporary or in later Church history to suggest that this was unlikely, or inconsistent with the spirit of the Christian Church? The general principle of the Church is to accept the established government, and to use for its own purposes and advantage the organization that rules in society. Was there anything tending to prevent it from using the provincial divisions, and to make it use some other system of classification? To answer this let us look at the facts.

Contributions and Comments.

Modern Arabic.¹

'In Arabia as well as in Greece,' says Gibbon, 'the perfection of language outstripped the refinement of manners; and her speech could diversify the fourscore names of honey, the two hundred of a serpent, the five hundred of a lion, the thousand of a sword, at a time when this copious dictionary was entrusted to the memory of an illiterate people.' Certainly the Orientals one sees at Alexandria should not need the eight volumes of Lane's Lexicon for all they have to say. Spiro Bey is convinced that classical Arabic has shared the fate of Greek and Latin 'which are dead and buried.' He would have school books and newspapers conform more closely to the living language which is spoken by all classes.

His grammar aims at teaching the student 'to speak, read, and write modern [Egyptian] Arabic correctly in the shortest space of time.' The Arabic is unpointed, even *teštid* is rarely inserted; but an English transliteration supplies the pronunciation. The English reader may in a few cases be doubtful of the precise sound indicated: e.g. *fallâhyn*, p. 16, 186; *afandy*, p. 26, for 'Effendi'; *zal* pronounced 'd,' pp. 2, 7, but indicated by 'z' *passim*; *hyya* for 'she' or 'it.' Probably the reference to the dictionaries would clear up such points. The syllable, and what is known as the construct state in cognate languages might have been more fully explained. But with a native teacher the book should be of the greatest service to English soldiers, missionaries, or traders settling

in Egypt. Philologists will be interested to note how the Arabic of Egypt to-day has reached the same phonetic stage (form of suffixes, loss of case-endings, disappearance of Passive Voice, etc.) at which Hebrew had arrived when the Old Testament was pointed. It seems that France, Russia, and Germany have founded chairs for modern Arabic; and Britain, despite her interest in India and Egypt, has here to thank Geneva for an Arabic grammar in English. D. M. KAY.

St. Andrews.

St. John iv. 52.

It is usually suggested, I believe, that the nobleman showed his full confidence in Christ's word by not hurrying home. Alford (e.g.) says: 'He appears to have gone leisurely away—for the hour (1 p.m.) was early enough to reach Capernaum the same evening (twenty-five miles).' But are we bound to assume, with Alford and others, that he did *not* reach Capernaum the same evening? If he got home, say, at 8 or 9 o'clock, or indeed any time after sunset, would it not have been natural, according to the Jewish mode of reckoning, to refer to the previous 1 p.m. as the seventh hour of yesterday? How else could they have expressed it?

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New Testament Greek.

THE following extract from the Preface to Robinson's *Lexicon of the New Testament*, dated as far back as 1836, seems to confirm the saying that

¹ *A New Practical Grammar of the Modern Arabic of Egypt.* By S. Spiro Bey, Privatdocent, Geneva University. Luzac & Co., 1912. xiv + 251 pp. 8s. 6d. net.

there is nothing new under the sun, not even when its rays are focused by Deissmann and Moulton:—

‘The Jews were conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria . . . and *it was therefore the spoken language of common life*, and not that of books, with which they became acquainted.’

The italics are my own. But Robinson evidently intended the words to be emphatic, for he gives them a second time on the same page. Here was a Wallace two generations earlier than his Darwin.

HENRY T. HOOPER.

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‘The Stone Rolled Away’ (Luke xxiv. 2).

ONE of the main difficulties which lie in the narratives of the resurrection of Jesus is that, whereas some accounts would indicate that Jesus was first seen by certain women (Mt 28⁹, Mk 16⁹, Jn 20¹⁴), St. Paul seems to imply that Jesus appeared first to Peter (1 Co 15⁵). St. Paul no doubt had his information from St. Luke, in whose narrative the precedency of Peter is curiously suggested (24³⁴), where the words, ‘and hath appeared to Simon,’ must either mean that Peter was one of the two disciples who were going to Emmaus, or must refer to an earlier and unrecorded appearance.

This is not, however, the only expression in the third Gospel which may have led St. Paul to suppose that Jesus appeared first of all to Peter, whether that Gospel was known to him in a written or, what is more likely, in an oral form. In 24² we read that the women who made the discovery of the empty tomb ‘found the stone rolled away from the sepulchre.’ St. Paul certainly thought in Aramaic, even when he was writing in Greek. In Aramaic the word for ‘stone’ is *kîfô* (כִּיפֹ), which is also the proper name Cephas; and the root *‘āgal* (עָגַל) means both ‘to roll’ and ‘to hasten.’ When, therefore, this verse was recited to St. Paul, he may quite well have understood it in the sense, ‘And they found Cephas hastening away from the sepulchre’ (cf. Mt 28⁸, Mk 16⁸, Lk 24³⁷). The third Gospel omits to mention that the tomb had been closed with a stone (Mt 27⁶⁰, Mk 15⁴⁶), and

any one hearing or reading this verse for the first time in Aramaic would naturally think it referred to Peter.

T. H. WEIR.

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Psalm lxxvii.

ALMOST all translators and commentators look upon this Psalm as a prayer, beginning with the petition: ‘God be merciful to us, and bless us.’ It seems to me more in accordance with the spirit of the Psalm to regard it not as a prayer but as a statement of fact, beginning with these words, ‘God is merciful to us, and is blessing us, and is causing His face to shine upon us.’ The keynote of the Psalm is in v.⁶, which we should translate, ‘The earth has given its increase; God, our God, is blessing us.’ In v.¹ and in v.⁶ we have the same Hebrew word בִּרְכָנִי. The harvest, a good harvest, is just over, and the Psalmist explains the harvest as a gift of God, and starting from this fact of present blessing, he sings his song of praise in which he pictures the time when all men shall know God and experience His saving power. We have in the Psalm a statement of the blessing of God in the good harvest and the Psalmist’s interpretation of that experience.

We may translate the Psalm thus:

1. God is merciful to us, and is blessing us, and causing His face to shine upon us,
2. that Thy way may be known on the earth, and Thy salvation among all Gentiles.
3. The nations will praise Thee, O God, all the nations will praise Thee.
4. The nations will be glad, and sing for joy: for Thou dost rule the nations justly, and Thou dost lead the nations on the earth.
5. The nations will praise Thee, O God; all the nations will praise Thee.
6. The earth has given its increase; God, our God, is blessing us.
7. God is blessing us; and all the ends of the earth will fear Him.

John Calvin in his translation of the Psalms renders this 67th Psalm as a prayer, but he says in his notes on the Psalm: ‘Quamquam autem in optativo modo reddidi totum hunc Psalmum, quia in hunc fere sensum conveniunt omnes interpretes: non minus tamen commode in tempore futuro

verba omnia vertere liceret.' And so also it is permissible here to turn the Hebrew verb into the English present. The Psalm may be divided into three parts: (1) a statement of fact—the good harvest; (2) an interpretation of that fact—the blessing of God; (3) a forecast, that all the Gentiles, all the nations of the world, will yet rejoice in the knowledge and the love of God. The blessings experienced by God's people will lead the heathen to God. God in blessing His own people 'shines upon the world with a burning torch, so as to allure the heathen to seek Him.'

DUNCAN CAMERON.

Barrhead.

St. Paul's 'Large Letters.'

ON p. 51 of Deissmann's *St. Paul* (Eng. trans. 1912) the following words occur with reference to Gal 6¹¹: 'The apostle's "large letters" are best explained as the clumsy, awkward writing of a workman's hand deformed by toil.' In common with other parish clergymen, I have received many notes from manual labourers, and have seen many of their signatures in registers and elsewhere. The writing is generally clumsy and unformed, the letters are often cramped and meagre, but I cannot recall a single instance where the letters were larger or bolder than in ordinary handwriting.

W. K. LOWTHER CLARKE.

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Who were the Sons of the Bride-Chamber? (Mark ii. 18-22).

STUDENTS of the Gospels are often conscious that certain passages still await interpretation—that the best accepted interpretation of a given passage lacks convincing force, and will some day be superseded.

Of none is this more true than it is of the answer of Jesus to John's disciples about fasting. Had we only the immediate answer about the sons of the bride-chamber, the meaning would be obvious enough—'My disciples cannot fast while I am with them.' But Christ's answer is not wholly contained in these words; He goes on to speak of the undressed cloth and of the new wine. The primary objections to the interpretation of Christ's reply given above are: (1) it is left unaltered by what Jesus adds; (2) it throws no light upon the matter of John's fasting.

I would venture to offer another suggestion, not, so far as I know, made before, and not, perhaps, likely at first to commend itself, but not unworthy, I think, of consideration. Unfortunately it has to be made from the point of view I take of the chronological arrangement of Christ's ministry; but then there are so many interpretations that depend upon this. I can here only premise that the Synoptists have, by confusing the two returns of Jesus into Galilee noted by John (4⁵⁴), been led into an error in placing the imprisonment of the Baptist before the beginning of the ministry of Jesus. John was not yet cast into prison.

Of the interpretations so far given of our passage, Hort's is the most satisfying—that in Mk 2²¹⁻²² Jesus is apologizing for John. My suggestion follows Hort's lead in referring these words to the Baptist's ministry, and not to Christ's, but my conclusion is the opposite to Hort's, for I refer vv. 19-20 also to John's work. Jesus is answering the former part of the question ('Why do John's disciples fast?')—the latter part ('Why do Thy disciples not fast?') is answered by implication. The reply of Jesus is: 'Do you really fast? Can you, while with your Master, be said truly to fast? What has not John done for you? Are you still where he found you? Are you still where the Pharisees are, upholding past tradition? Are you not rather as sons of the bride-chamber? Is not your action like pouring new wine into old wine-skins? Is not your very question a confession that the old garment, which you have insisted on patching with undressed cloth, is showing rents? Is not that why you come to me—in your present religious state is there not the feeling of an irksome ill-fit? A time for fasting? Verily—you shall surely know it, when your Master is taken from your head.'

Jesus is here, as ever, rejecting all other methods and ideals, and calling men to the way of the spirit and the truth.

At this period of Christ's ministry (the passages, as it happens, synchronize in my arrangement) John's disciples complain (Jn 3²⁶) that men are making response to the call of the Nazarene. There follows an exquisite touch: was it with a smile that the Baptist said, 'Did He speak of me as a bridegroom? Nay, He is the bridegroom, and I only His friend. Soon, it may be, you too will leave me—and I shall be glad—for His sake.'

F. WARBURTON LEWIS.

Aberystwyth.

Entre Nous.

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Keith-hall, Aberdeen.

The volume will be published this month. It will range in size with the volumes of THE EXPOSITORY TIMES. *Only as many copies will be printed as have been ordered at the time of going to press, and the book will not be reprinted.*

Even those who possess only a few volumes of THE EXPOSITORY TIMES will find the Index a great saving of time. And not only will it save time, it will also suggest notes and expositions and illustrations which no one would think of going hunting for through the volumes, but which will be of immense service to the student of the Bible and the preacher. It is just such a magazine as THE EXPOSITORY TIMES that requires an Index.

Let it be understood that after the publication of the book, it will be quite impossible to purchase a copy of it—unless, of course, from second-hand lists, in which the price charged will certainly be more than the publication price.

The price of the volume will be 6s. net.

Annals and Anthologies.

Chambers's Journal for 1912 is the second volume of the seventh series, and is very handsome in its green and gilt binding. We know men who

'stock' 'Chambers' when they cast all the other popular magazines into the waste-basket. For there is more in *Chambers's Journal* than the light literature that serves a railway journey. The poetry will bear to be got by heart, the scientific information will come in usefully in pulpit or platform work, the folklore has points for the most serious folklorist, and the stories can be read two or three times over. A special feature of this volume is its travel-pictures. Travellers' tales are either excellent reading or they are altogether worthless. It depends on the presence or absence of the imagination. The editor of 'Chambers' selects his scenes with discernment (W. & R. Chambers; 9s.).

To the Islam series, edited by Canon Sell of Madras, the editor himself has added an account of *Bahaism* (Madras: Chr. Lit. Soc. for India). The account is largely indebted to Professor Browne's article on the BABIS in the *Encyclopædia of Religion and Ethics*. But Canon Sell knows the subject and its most recent developments. The little book will repay any one who reads it; for this is a serious movement, and means something for India's future.

In the same series Canon Sell is also the author of *Outlines of Islam*.

The Church of Scotland Year-Book for 1913 (6d.) may be had at the Publication Offices, 72 Hanover Street, Edinburgh. Among other things, all well arranged and reliable, it contains a list of ministers of the Church who have published anything during the year, and a list of editors. There are seventy authors and fourteen editors. One error may be noticed: the *Encyclopædia of Religion and Ethics* is called by mistake the *Dictionary of Religion and Ethics*.

Is the Church of England falling behind in pulpit power? *The Christian World Pulpit* used to have more sermons of Liddon than of anybody, and afterwards more of Scott Holland. Now, in the volume for July to December 1912 (vol. lxxxii.), there are five sermons from Mr. R. J. Campbell, six from Dr. Horton, nine from Dr. Jowett, five from Dr. Newton Marshall, seven from Dr. Campbell Morgan, and five from Dr. Warschauer;

while the greatest number from any Anglican preacher is four from Canon Simpson.

The range of subject is wide. Professor Peake has a sermon on the Brotherhood Movement, Mr. Thomas Phillips one on Missionary Vision and Impulse, and Mr. Willink, Rector of Birmingham, one on the Message of the Football Field (James Clarke & Co. ; 4s. 6d.).

A Rosary from the City Temple, 'threaded from the writings and sermons of the Rev. R. J. Campbell, M.A.,' has been compiled by members of the City Temple congregation, under the general editorship of Ernest Esdaile (Longmans ; 2s. net). The book, which is nicely printed on thin paper, contains not only memorable words of Mr. Campbell's own, but also short poems not his own which he is in the habit of quoting in the pulpit. For Mr. Campbell knows the virtue of a verse of poetry, and he knows how to quote it. His people were particularly anxious that these poems should be included.

The Scottish University Almanac (Macniven & Wallace ; 1s. net) is all that the Englishman needs in order to resolve that standing puzzle, the difference between one church and another in Scotland. It will teach him also that Scotch people never call the church a 'kirk' now. Only Englishmen do that and wear a kilt.

Messrs. Nisbet have issued *The Church Directory and Almanack* (2s. 6d. net) and *The Church Pulpit Year-Book* (2s. net) for 1913. We have come to look upon them both as an important part of our study furnishings. The 'Year-Book' we may get along without, if we are very clever ; the 'Directory' will not yield its place to genius. Both books are as wonderful for the price at which they are published as any books in the market. It is not their size only that makes the price a wonder ; it is also their accuracy and finish.

New Editions.

Mr. Harold Begbie's *Other Sheep* appears in a cheap form (1s. net), and under a new title, *The Light of India* (Hodder & Stoughton).

Messrs. Longmans have sent out a second edition of Dean Inge's *Personal Idealism and Mysticism* (3s. 6d. net). None of Dr. Inge's books

is more outspoken. This is the book to know him by.

The study of genius and the study of insanity have both fascination ; when they are found together the fascination seems to be irresistible. The late Mr. J. F. Nisbet's book on *The Insanity of Genius*, although not at all scientific, for Mr. Nisbet was no trained psychologist, has already passed through five editions, and is now issued in a sixth, with an Introduction by Dr. Bernard Hollander (Stanley Paul ; 5s. net).

The basis of the book is phrenology. Mr. Nisbet, following Dr. Hollander, held, in the first place, that everything depended on the brain ; and, in the second place, that every gift or talent ran back to some particular brain-spot.

It is not from its science, however, that the book has found acceptance ; it is from the gossipy, whispering revelations it makes of the ways and thoughts of men of genius. And it is a comforting book. It gives us encouragement to say that, if we have not genius, we have sanity, and that is better.

Professor Sayce has revised his *Patriarchal Palestine*, and it has been reissued, with a map, by the S.P.C.K. (4s.). Other books of his are better known because they are more polemical ; none of them is better than this book.

Mr. Fisher Unwin has issued a new edition—it is the fourteenth remodelled edition—of Baedeker's *Northern Italy* (8s. net). It is a volume of 700 pages, convenient in size, but packed as only Baedeker knows how pages can be packed, and it contains 36 maps, 45 plans, and a panorama. How much does the title cover ? 'Northern Italy,' according to Baedeker, includes Leghorn, Florence, and Ravenna. Another volume will be found to include Rome and the Centre, while Southern Italy and Sicily are contained in a third. But in addition to the whole of the North, this volume describes the routes that lead through France, Switzerland, and Austria to Italy. The volume, and more particularly this edition of it, has been prepared with all the love of an artist and all the ingenuity of an expert. It is divided into eight sections ; and each section may be removed and used by itself, all that is necessary being to cut the gauze backing at the proper page and buy a linen cover from the bookseller.

Poetry.

Margery Lawrence is the author of *Songs of Childhood and Other Verses* (Grant Richards; 1s. 6d. net). The verses are not often more than verses, but they are always that and very pleasing. Take

WONDERING.

I wonder why the grass is green
And why the sky is blue,
I wonder why the Painter should
Have chosen just these two
Instead of all the other ones,
I wonder why—don't you?

I wonder why the stars are there
And why they don't fall down,
And why the moon some nights will make
Queer faces like a clown,
And when I ask my Nurse these things
Why ever does she frown?

I do not understand the world,
For I am very new;
I only wish the People saw
Things from my point of view;
They must have had their nursery days
When they were babies too;
I wonder why they have forgot,
I wonder why—don't you?

After the Titanic disaster, Ella Wheeler Wilcox wrote her poem of 'The Englishman.' It now stands first in the new volume entitled *The Englishman and Other Poems* (Gay & Hancock; 1s. net). It is probably familiar. So we shall quote rather

REFLECTION.

Twice have I seen God's full reflected grace.
Once when the wailing of a child at birth
Proclaimed another soul had come to earth,
That look shone on, and through the mother's face.

And once when silence, absolute and vast,
Followed the final indrawn mortal breath,
Sudden upon the countenance of death
That supreme glory of God's grace was cast.

A few of the *Occasional Verses* (Fisher Unwin; 2s. 6d. net) contained in the volume of that name have already appeared in *Little Folks* and the *Yorkshire Post*. Their author is the Rev. Arthur St. Clair Brooke, M.A., Rector of Slingsby. Here is one of the lighter of them.

THE BEE.

The bee, which settled on her gown,
Might well have earned her censure;
She gently moved, and laid it down,
No worse for its adventure.

Since then, I've often thought about
That delicate transaction;
But feeling only can find out
The depth of its attraction.

Messrs. Nisbet have issued a reprint of *Songs of Sunlight*, by the Rev. Sir George Ralph Fetherston, Bart. (2s. 6d. net). The songs are all hymns—how are we to distinguish these words in the future? And the hymns are absorbingly English and patriotic.

The Great Text Commentary.

The best illustration this month has been found by Principal Garvie, D.D., New College, London.

Illustrations of the Great Text for April must be received by the 1st of March. The text is Job 21⁵, along with Ac 10^{34, 35}.

The Great Text for May is Ac 3¹⁹—'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.' A copy of any volume of the 'Great Texts,' or of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for June is 1 Co 6^{19, 20}—'Ye are not your own; for ye were bought with a price.' A copy of Thorburn's *Jesus the Christ*, or Clifford's *The Gospel of Gladness*, will be given for the best illustration sent.

The Great Text for July is Jn 3⁸—'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' A copy of Royce's *The Sources of Religious Insight*, or of Bliss's *The Religions of Modern Syria and Palestine*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for August is Ps 31¹⁵—'My times are in thy hand.' A copy of Thorburn's *Jesus the Christ*, or any volume of 'The Scholar as Preacher' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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